

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

NEW SERIES
VOLUME XXXVIII. No. 26

Jackson, Miss., June 25, 1936

Who's Who and What's What

Automobile insurance has gone up since the repeal of the eighteenth amendment. If you ride the booze wagon you pay the price.

Pastor E. T. Mobberly and Evangelist Bryan Simmons have been laboring in a meeting at Wausau Church, Laurel, for the past ten days. The weather was hot and they had services at 8 A. M. and 7:30 P. M.

The government comes along and reduces crops to raise the price of everything and we holler for our side. The Lord steps in and reduces the crops by drought or otherwise and we never get through complaining about it. The world may or may not be rotund, but it is funny.

Voters will have a wide range in their choice of candidates for the presidency in November, according to present indications. Democrats, Republicans, Unionists, Socialists, Prohibitionists, Communists, are all out for votes; and four months more for other parties to get in line.

As will be seen in the communication of the S. B. C. Executive Committee published on another page, Dr. Frank Tripp of St. Joseph, Mo., was elected as Director of Promotion. His work will be to carry on the Southwide debt-paying effort, and to promote the Cooperative Program.

Sometime ago Mr. John D. Rockefeller who had been a large contributor to the mission work of Northern Baptists, announced that he would make no more gifts to this budget. This year the Northern Baptists increased their gifts by a larger amount than Mr. Rockefeller had been giving.

Summit: We have refinished our church here lately, working it over from the floors to the top. It has been repainted, revarnished and re-roofed and all necessary repairs were done. We found from our records that the present building had never been dedicated, so we dedicated it last Sunday at the 11:00 o'clock service. The work is moving along very nicely, and we are grateful to our Lord for His many blessings.—James B. Quin.

It has always irked honest people that they had to pay the debts of the dishonest, because the charge to them must be large enough to cover the failure to pay by the dishonest. And now people who do not drink liquor are asking in all seriousness why they should have to pay life insurance premiums big enough to take care of the risks taken by the insurance companies on people who drink liquor. This thing ought to be adjusted by graduated premiums or by organizing a company of total abstainers.

What did you do Sunday? The editor drove early over to Laurel, preached at First Church at 8 o'clock and at West Laurel Church at eleven and again at First Church at night. Back in the office Monday morning the first one on the ground, to carry on. It was good to have the privilege of worshiping with these people, and to be in the home of Judge and Mrs. Pack. It was good to hear from brother L. G. Gates that he is improving and hoping to be back home soon. West Laurel is on the trail of a mighty good man for pastor, and we hope the Lord brings them together.

Pastor T. H. Hembree says that Progress Church near McLain has only seven families in the church, but these have put a new roof on the house at a cost of \$50.00.

Dr. W. A. McComb will begin a meeting at Estabutchie Church the first Sunday in July, at which time the fiftieth anniversary of his ordination by this church will be celebrated.

What's the matter with Russia? Her population is increasing more rapidly than that of any place in the world, 4,000,000 a year, or two per cent annually.

We are told of air-conditioning in many motion picture houses. Is this a case of the children of this world being wiser than the children of light? We have done a good deal to make our churches comfortable for worshipers in winter. May we not do something to make them comfortable in summer? What do you say?

The Bible says that no drunkard shall inherit the kingdom of God. There are several times as many drunkards in this country today as there were five years ago. The cause is perfectly evident. And those who in anyway assisted in the repeal of the eighteenth amendment are responsible for shutting the doors of the kingdom of God to thousands of souls. It is a fearful responsibility.

It's quite the habit of preachers to condemn those whose religion is in evidence only on Sunday, one day in seven. And they are right. Right also are the people who condemn those preachers who seem to think they can do good only on Sunday. A preacher is as much under obligation to serve the Lord and his people seven days in the week as anybody else. We will do well to get it out of our heads that we have finished our task and fulfilled our obligation when we have preached on Sunday.

—BR— THE ASSEMBLY

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At the close of the Assembly last year, Dr. Denham said, "I enjoyed the gathering this year better than ever before. There seemed such a fine spirit and I enjoyed it and the fellowship of the brethren and shall be looking forward to renewing it next year." Will you be there to enjoy this good fellowship with us?

Miss Juanita Byrd speaks Tuesday and Wednesday, the 7th and 8th. Perhaps your last opportunity to hear her before she returns to China as she leaves August 1st.

Some of the special feature speakers will be Miss Juliette Mather, Dr. Gunter and Mr. Goodrich.

You are going to take your vacation somewhere, take it with us at the Assembly and enjoy the fellowship, the recreation directed by Scotchie McCall, the conferences on our denominational work and then hear Dr. Denham and Dr. Huff.

—J. E. Byrd

**If your Record comes in a Yellow Wrap-
per this week, it means that you have only
one more issue before your subscription
expires. In order not to miss a copy send
your renewal in now. Don't wait, you might
forget.**

The Mars Hill School for preachers this summer is said to have been the largest ever.

The church at Sardis, W. R. Storie pastor, will observe home-coming day the second Sunday in July.

Texas Baptists have a committee appointed to solicit funds for a memorial to Dr. and Mrs. J. B. Gambrell.

Pastor G. O. Parker has with him this week Dr. J. W. Mayfield of McComb in a meeting in Magee, with services at 7 A. M. and 7:30 P. M.

See the notice elsewhere of brother O. U. Rushing, Jackson, Route 2, who has helped as a singer in many evangelistic meetings. He is available for others.

What purported to be an editorial in a daily paper stated that science teaches the public how to drink without inebriation. The man who passes that on ought to take a few lessons in science.

Dr. W. A. Hewitt of First Church, Jackson, assisted Pastor Roy Chandler in a meeting in Fayette, Ala. The best meeting the church has had in several years. There were six added to the church. Brother Chandler began his ministry some years ago in fellowship with Dr. Hewitt in Columbus.

In a recent revival held at the Daniel Baptist Church located on the Terry Road four miles south of Jackson, there were twenty-nine additions. Fifteen of these were for baptism. The pastor, Rev. R. E. McPheeters, was assisted by his father, Rev. T. B. McPheeters of Meridian. The congregation has been in the new church building since Easter. During this time there have been fifty additions to the church.

"The Presbyterian Church of America" is a new organization made up of those who believed the "Presbyterian Church in the United States of America" was doctrinally unsound and so could not in conscience cooperate with members of that body in mission work. The members of the new church are fundamentalists among whom Dr. Gresham Machen is leader, said to number thirty-three ministers and about 250 laymen. They are probably expecting a large number of others to follow them into the new body.

Here is an editorial paragraph from the Commercial Appeal: "Motor fatalities have declined 60 per cent and accidents 15 per cent in Louisville since a judge began putting unappealable jail sentences and fines on drunken drivers. The theory is simple, anyhow." This from a paper which is always advocating the licensing of liquor sales is positive proof that motor fatalities are due more to drunken driving than to all other causes. A decline of 60 per cent in the total of fatalities simply by punishing drinking drivers leaves little to be accounted for from other causes.

The Baptist Messenger (Okla.) says in reporting the National W. C. T. U. meeting in Tulsa, Okla.: "The principal speaker of the afternoon was Amelia Earhart, the celebrated leader in the field of aviation. She is one of the most interesting speakers we have ever heard. She expressed the very definite conviction that alcohol and flying do not go together. She said that practically all of the aviation companies have a rule that no flyer shall be permitted to drink any intoxicating liquor for twenty-four hours before making a flight. Alcohol taken into the system at sea-level, remains in the blood longer when one ascends to a high altitude."

Sparks and Splinters

Mississippi has a slightly larger population than West Virginia, and has as many Baptists (white and colored) as there are church members of all sorts in West Virginia.

W. W. Hamilton, Jr., had his father with him in a revival meeting at Oak Grove Church, Ascension Association in Louisiana. There were 23 added to the church, 16 of them by baptism.

There were 19 states represented in the student body of the Baptist Bible Institute last year, besides Cuba and the Canal Zone. Louisiana led the states with 75, with Mississippi and South Carolina tying for second place with 23 students. There were 18 from Alabama and 15 from Texas. Cuba and the Canal Zone had one each.

We have just completed a splendid meeting at Crosby Baptist Church, having union evangelistic services with the Methodist friends of our town. Dr. E. K. Cox of Gloster preached powerfully. There were 30 additions, 22 of which came on profession of faith and 8 by letter. Both churches were greatly benefitted.—P. H. Young, Pastor.

Some one has been kind enough to send the editor a copy of "The Red Network," a book by Mrs. Elizabeth Dilling which has had a wide circulation in a short time. It is an effort to show the danger in America today, of "Red" propaganda, including socialism and communism. It is written in support of patriotic organizations and individuals that oppose the radical element in politics. An interesting feature of the book is a list of people who are charged with or suspected of dangerous radical tendencies. Among these is included Mrs. Roosevelt, the wife of the President.

Editor W. C. Allen of The Baptist Courier (S. C.) thinks the Southern Baptist Convention was well justified in the making over an old committee into one on Public Relations because of the wrong done or threatened to our interests in Italy where property worth \$250,000 was expropriated by the government for \$80,000 payable in Italian bonds which are considered worthless; also because of the violation of religious liberty by our own government in forbidding the building of a Baptist church at Norris, Tenn.; and to the refusal of the Indian Commissioner to permit religious instruction to the Indians.

Speaking of the efforts of Catholics to utilize the Texas Centennial for propaganda purposes, the Baptist Standard says: "It is the height of presumption for Catholics to have great shows and masses on occasions of Texas patriotism in San Antonio and even on the San Jacinto battlefield. Santa Anna was a Catholic, Sam Houston a Baptist. Sam Houston and his men were fighting for the religious liberty that Mexico denied them at the dictation of the priests and the Pope. If the priests could have had their way, Texas would have no religious liberty today. No other church except a Catholic church could be organized in Texas. All preaching by Baptists, or others except Catholics, was contrary to law."

Mississippians have a right to be proud of Rev. Leo. Green, not because he is a kinsman of mine, for he is not, but because of his many excellent qualities as a minister. He was with us in a meeting at Ripley, Tenn., June 7-14 and we had a most remarkable revival. There were thirty additions—ten by letter and twenty by baptism—but this is not all. He has done our church and our community great good in a spiritual way. His messages were eloquent, direct, fervent, simple and delivered with great earnestness. He has a brilliant future before him. He should be heard all over our Southland, especially by our young people. He is the type of preacher needed for the times in which we live. He is one evangelist I want to have with me again. With best wishes and kindest regards, O. O. Green.

"The decline of life has begun—prepare to meet it. How? By participating in one of the old age security plans of The Relief and Annuity Board."

Dr. B. P. Roberston's friends in Mississippi (he was pastor at Senatobia) will rejoice with him in the fact that his church at Hyattsville, Md., has grown from 157 to 407 during his pastorate there.

We are in receipt of a letter from Chas. A. Leonard, one of our missionaries in China. On the envelope is the return address, "Harbin, Manchuria, China," with the "China" scratched out. And that is significant.

Dr. J. H. Fuller of Hills Park Church, Atlanta, Ga., will assist Pastor A. H. Miller in a revival meeting at Why Not, Miss., beginning the second Sunday in August. This is the twenty-seventh meeting he has held with brother Miller, and the sixth in this church. Dr. Fuller was pastor at Flora and at Yazoo City in our state several years ago and those who know him are always glad to have him come back.

Some time ago we reviewed in these columns a sensible book on "Good Manners," published by The Manual Arts Press of Peoria, Ill. We are in receipt of another volume from the same publishers entitled "Good Taste In Dress," by Frieda Weigand McFarland, a professor in the Home Economics Department of the University of Maryland. There are 28 chapters in 105 pages, which indicates that it covers much ground in brief space. It is the sort of book girls and young women will read with interest and profit. Attractive appearance is a duty and this book will help to attain it. It costs only \$1.00.

"Realizing Jesus, and Other Sermons," is a new book by Dr. P. W. Crannell, long time teacher in Kansas City Baptist Theological Seminary. Dr. Crannell is well known for his service in exposition of the Sunday school lessons. The subjects and texts chosen for these sermons are among the most vital that can be found. And they are presented with admirable clarity and force. We could wish that all our families had a copy of it and made good use of it. The review copy was sent us by the American Baptist Publication Society of Kansas City, W. J. Smith manager.

The Executive Committee (or whatever it is called) of the Soviet Union in Russia has planned and will recommend to the people the adoption of a constitution which provides for deliberative bodies in legislation, for freedom of the press and of speech and for freedom of religion. It is too early to rejoice in all this, for Russia is not easy to understand, but the move is interpreted by those not in sympathy with the Russian system as a breaking down of communism. By the Soviets themselves it is probably interpreted as what they had in mind all the time, the development of their socialistic principles.

For some cause the special Centennial issue of The Baptist Standard was late in reaching our desk. But when you see it there is no forgetting it. It is a book in itself, having 128 pages full of things which will be of permanent value to everybody who wishes to treasure this record of one hundred years of achievement. Texas has become in many ways an inspiration to all of us. Its bigness and virility make it a source of perennial interest. Some of those who helped to make it a Baptist empire went from Mississippi. Dr. B. H. Carroll was born in Carroll County, Miss. Dr. J. B. Gambrell grew up and attained his strength here. Wm. Carey Crane, E. E. King, J. H. Gambrell, W. C. Latimore, and many more carried with them from Mississippi to Texas convictions which would build a great empire. In late years many Mississippians have joined in the building of Texas. The Baptist Standard has had as much to do with making Texas a great Baptist state as any other agency. And now it gives a worthy record of achievement. We congratulate Editor F. C. McConnell and all Texas Baptists upon what has been accomplished, and this worthy centennial number. Now for another hundred years.

Pastor W. A. Jordan, formerly Mississippi pastor, recently welcomed 15 new members at Girard, Ala.

In 1902 there were 142 students in Howard College. This year they had more than that in the graduating class.

Lt. A. L. McKnight has been transferred from York, Ala., to Oxford, Miss., where he will serve as chaplain in all the CCC Camps in north Mississippi and in the Marine Hospital in Memphis.

Pastor C. O. Estes is being assisted this week in a meeting at Morton by Dr. L. Bracey Campbell. He will a little later have brother D. H. Barnhill with him in a meeting at Polkville.

Pastor J. H. Hooks says Immanuel Church, Baton Rouge, sometime has over 200 people at prayer meeting. Since Dec. 1st they have added 61 to the church, more than half of them by baptism.

Rev. David H. Barnhill has accepted the call to Pelahatchie and begins his work here July 1. He is a native Mississippian, alumnus of Miss. College and for some years has been pastor at LaGrange, Mo. His friends are glad to have him back in Mississippi.

Dr. W. E. Farr closed last week a ten days meeting at Scooba with Pastor C. E. Bass, his seventh meeting here in 17 years. There were twelve additions to the churches in Scooba. There were great congregations. The music was under the leadership of J. Edward Wallace whose father is superintendent of the junior college here. He proved excellent help. "Pastor Bass is doing a great work in Scooba."

The Louisville church has just closed a meeting of a week. Dr. L. Bracey Campbell was the preacher in the services and Mr. L. V. Martin song leader. These brethren rendered faithful and effective service. We heartily commend them to other churches. As part of the results, there are 18 who will complete their membership in baptism, and 8 who came from other churches.—J. N. McMillin, Pastor.

A stranger stepped in the office of the Orphanage a few days ago and gave Supt. Mize \$14.60 and when asked his name so that receipt could be made out to him. He said, "Just make it to a World War veteran." He declined to give his name but said this was part of his bonus and he wanted to share it with the children. "Blessed is he that considereth the poor. Jehovah will deliver him in the day of evil."

The Luther Rice Celebration at Pine Pleasant Church in South Carolina Sept. 25 will include address of welcome by Gov. O. D. Johnston, response by President Franklin of the N. B. C., address by Dr. J. R. Sampey, one by Dr. Geo. W. Truett, and a brief tribute by Dr. Luther Rice Christie. It is the hope of the committee that Sunday, Sept. 27, will be observed by churches generally as Luther Rice Memorial Day. Pastors can get information from an address of Dr. R. W. Weaver, "The Place of Luther Rice in American Baptist Life."

Church membership in the United States showed a gain in 1935 of 670,801, a larger percentage than that of population increase. The increase among Baptists was 163,318; Methodists gained 91,069; Lutherans 86,088; Disciples 12,698. The total membership of Baptists is 10,191,697; Methodists 9,067,561; Lutherans 4,568,300. Roman Catholics have an adult membership of 14,797,479, or total of 20,609,302. There was a slight increase in per capita giving in the churches. These figures are furnished by "The Christian Herald."

Brother V. B. Tucker of Ecru passed away last Thursday and his body was laid away in the cemetery of old Cherry Creek Church in Pontotoc County. He was for many years one of the Lord's most faithful servants and truly a Christian nobleman. He loved the Lord, the Bible, the Lord's people and the Lord's service. He was for some time a member of the Mississippi legislature and stood for whatever was honorable and right. The funeral service was conducted by his life-long friend, brother J. A. Rogers of Amory. Brother Tucker leaves several sons and daughters to whom his memory is a rich heritage of grace.

JUST A COUNTRY PREACHER

By Jeff D. Ray

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The other day one man said concerning another "He is just a country preacher." Besides being unkind the remark showed either superficial information or inability to appreciate real values. It is not my purpose to pronounce a fulsome eulogy on country preachers, but a rather long life of intimate association with them justifies my saying that more than any other single group of our citizens they have stabilized the religious thinking of our people. Largely a man of just two books—the Bible and the book of nature contained in God's big out of doors—it has been difficult to persuade him to follow highbrow theological vagaries. History reveals no instance of a vital religious heresy originating in the brain of a country preacher. Evermore that spawn has been hatched in cities or colleges or theological seminaries and if it ever reached the rural neighborhood it has been an imported product.

But the country preacher has made his chief contribution to society in his

High Moral Standard

both in faith and practice. Whether it applies to his own conduct, the conduct of his church members or that of his neighbors, he is a martinet—a strict disciplinarian. He is often ridiculed for the rigidity with which he holds to so-called puritanical views in the realm of morals. But indifferent alike to the gibes and sneers of worldly foes and the well-meant remonstrances of sympathetic friends, he has pursued the even tenor of his way in open opposition to and stern denunciation of every form of ungodliness. He has had five pet abominations: (1) sex immorality and all the modern devices that lead up to it; (2) the liquor traffic with all its illegal subterfuges; (3) gambling, under whatever cunning counterfeit; (4) Sabbath desecration with all its modern camouflages; (5) financial dishonesty whether in dishonest dealing or in non-payment of debts. Without making invidious comparisons it is doubtless true that more than any other single class, numbers considered, he has played a noble though non-spectacular part in stemming these tides of evil.

His influence here is felt not only in the rural neighborhoods where he ministers but in cities as well, since they are so largely controlled by people who got their moral standards from him back in the country church whence most of our city builders come.

Eliminate, if it were possible, from our national life the moral influence of the country preacher for the past hundred years and you have given it a fatal blow.

Another thing about the country preacher is that without the demagogue's affectation and self-seeking, he is the sympathetic, appreciative, sincere, warm-hearted

Apostle of the Plain People.

He knows their foibles, their frailties, their faults and has the courage to rebuke them both publicly and privately and often has an almost uncanny shrewdness in correcting and reforming them. He knows their problems and lends a brother's skilled hand in solving them. He knows their troubles, their sorrows, their heartaches, and knows how in a non-professional but tactful way to assuage them. Without his miraculous power to raise the dead, the country parson has been to many simple rural homes what Elisha was in the home of the Shumanite farmer long ago. Multitudes of farmers in our land and in our day have found the wholesome influence of the sturdy preacher in the home has far outweighed the expense of building and maintaining a "prophet's chamber" for him.

But knighting him the apostle of the plain people must not lead to the erroneous conclusion that he is an agitator arraying the poor and the rich against each other and fomenting strife between them. Now and then a city preacher loses his head and plays that role but our brother of the country church is notably free from it. To him "A man's a man," if he is

THE RELATIONSHIP BETWEEN BAPTIST MISSIONARIES AND BAPTIST SCHOOLS

Dr. L. R. Scarborough

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A hasty review of the missionary situation in South America reveals the following facts: Southern Baptists, after fifty years of sacrifice and heroic service, evangelism, education, and constructive kingdom work, have achieved around six hundred churches, sixty-eight schools of all sorts, and 1,331 mission stations. There are now on the field approximately one hundred and twenty-eight missionaries from the homeland at work in four states: Brazil, Argentina, Uruguay, and Chile. In Brazil we have ninety-two missionaries, in Argentina twenty-four, in Chile and Uruguay, twelve.

It is interesting to study the relationship of Baptist schools, colleges and seminaries in the homeland to the leadership of these missionaries. The following is an analysis of their educational sources: Sixty-five of these missionaries were trained in Baptist schools, twenty-one in state schools, ten in state and Baptist schools, eight in other than Baptist or state schools, two in the schools of other denominations, and ten have no college or seminary training. This shows that Christian schools trained about eighty per cent of them, state schools about twenty per cent of those who had college training, and about eight per cent did not have the advantage of any college or seminary training.

It is also interesting to study the states from which these missionaries went to South America. The following states or nations furnished one each: Canada, Chile, England, Illinois, Kansas, North Carolina, New Jersey, New York, Oklahoma, and Oregon. The following furnished two each: Ohio, Florida, Louisiana, and Pennsylvania, Alabama and Brazil, four each. Arkansas, Georgia, and Missouri, five each. Mississippi six, Tennessee seven, Virginia ten, Kentucky twelve, South Carolina thirteen, and Texas twenty-two.

The following shows where they received their theological training: Baptist Bible Institute, three; Southern Seminary and W. M. U. Training School, forty-five; Southwestern Seminary, twenty-eight; other seminaries and Baptist schools, nine. A study of the different schools from which these missionaries came reveals the missionary spirit and missionary instruction in these schools.

It should be remembered that this is only a study of South America. It does not cover the other mission fields of the Southern Baptist Convention. It reveals the influence of strong personalities in different fields. Texas shows the predominating influence of the Bagbys. South Carolina, having thirteen in South America, shows the influence of the Entzmingers. North Carolina has a large representation in China that shows the influence in that state of strong missionaries from the Orient.

It is another phase of educational institutions on the foreign fields themselves that shows the tremendous power of Christian schools. The colleges and seminaries have great influence in training the leaders in the homeland. The colleges and seminaries built by our missionaries on the foreign fields are dynamic factors in the growth of mission work.

Evangelism and Christian education are the Siamese Twins of missionary progress. Whenever we have in the foreign field a great educational center with the education evangelized we have a great missionary achievement. Evangelism without education can not stabilize the work. Education without evangelism can not propagate the work. Evangelism furnishes the passion for propagation. Education furnishes the roots for stabilization. What is the story these facts tell us? One burning message to Southern Baptists: MAINTAIN THE HOMELAND COLLEGES AND SEMINARIES AT THEIR HIGHEST EFFICIENCY, KEEPING THEM WITH A BURNING MISSION PASSION, AND BUILD COLLEGES AND SEM-

a man, without reference to the superficial accident of wealth or poverty.

INARIES IN THE FOREIGN FIELDS, MAINTAINING THEM WITH A PASSION FOR LOST SOULS.

This article is written in the Mid-Atlantic, 1,500 miles from North America, on our way to South America, thousands of miles ahead, with the purpose in view of helping Baptists to carry the Gospel to all the lost world in this generation.—Foreign Mission Board, Richmond, Va.

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WHY I GO TO CHURCH

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BECAUSE, it is God's will for me. He says, "Forsake not that assembling of yourselves together as the manner of some is." God's will is always best.

BECAUSE I owe it to my church to attend its services. I am under covenant agreement with my fellow members "to strive for the advancement of the church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines." I could not carry out this agreement and stay away.

BECAUSE there is no substitute for divine worship in God's house. Home worship is permissible for shut-ins, but even there the true worshipper, like Daniel of old, turns his thoughts at the hours of prayer to God's sanctuary.

BECAUSE my soul is refreshed by my participating in the singing, the praying and other parts of the worship program, and by my hearing the gospel proclaimed.

BECAUSE I cannot maintain my interest in the cause of Christ and stay away from His house at the hours of worship. Non-attendance would mean for me moral and spiritual decay.

BECAUSE my presence is an encouragement to the pastor. It is as much my duty as a Christian to encourage him as it is his duty to encourage me. Church membership is a partnership affair. The pastor has his responsibilities in connection with the services; I have mine. It is time to be present and pray and in every way possible to hold up his hands as he preaches.

BECAUSE no one can go in my place. I cannot worship God by proxy. Religion is a personal, individual matter.

BECAUSE if I stay away from church I give encouragement to all enemies of the church and, therefore, must greatly please the devil. I cannot afford to do that.

BECAUSE I want to set a good example for my children and for other young people. I want them to be regular church-goers. Therefore, I must not show indifference toward the church.

BECAUSE I find at the church services the people who constitute the moral and spiritual back-bone of the community. A non-church-goer is rarely a positive force for good in the community.

BECAUSE I am usually tired on Sunday, after my week's work. I need the rest of body, mind and spirit that worship in God's house brings. —Ex.

—BR—

A CHILDHOOD TREASURE

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With deep emotion fondly I recall
The little church within a cedared dell;
The hoary preacher told of hungry hell
And cleansing blood that takes away sin's thrall.
'Twas there that Christ became my all-in-all;
Such fervent joys within my heart still well
That in my graying years I gladly tell
Of grace that turns to splendor sin's black pall.

The little church within that stately grove,
Long since consumed by ravages of Time,
Left memories an incense sweet, divine.
Fervently there the Holy Spirit strove
To turn the hearts of men to love sublime,
And with God's saving grace their hearts entwine.

—William James Robinson
Kansas City, Mo.
—BR—
Gen. Smedley D. Butler thinks a man does not need to apologize for not eating rats or drinking cocktails.

EDITORIALS

SHOULD WE PRAY FOR RAIN?

It is a reflection upon our religious condition that such a question should be asked, and perhaps needs to be asked. The Bible is as clear as anybody could wish it to be on the willingness of God to hear our prayer for anything that is really needed. He invites us to make our supplication to him and pledges his honor to the fulfillment of his promise when we pray. It is well to go back and go over again some of the words which he has given us in this matter, for the strengthening of our faith and for the glory and honor of his name.

In the fourteenth and fifteenth chapters of John, Jesus is opening up the gates of heaven to his disciples, and the gates of glory are still opened by the hand of prayer. In 14:13 He says, "And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son," and repeating it immediately for emphasis he says, "If ye shall ask anything in my name, that will I do." Again in the fifteenth chapter he says, "If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, and so shall ye be my disciples."

To be sure the end sought is the highest spiritual profits and always Christians should put the emphasis on the spiritual rather than the material. But it would be to deny the teaching of the scriptures to ignore or deny the fact that God is interested in our material welfare. In the desert God promised to lead the children of Israel into a land flowing with milk and honey, into a land abounding in streams and with fertile soil. God takes pleasure in giving. He has not "left himself without witness in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness," Acts 14:17. He does this even for the benefit of the beasts which he has made. "These wait all for thee, that thou mayest give them their food in due season. Thou givest unto them, they gather; thou openest thy hand, they are satisfied with good." Not to recognize this quality of love and mercy in God is to misunderstand him.

But more specifically God speaks of rain as his special gift in answer to prayer and the obedient submission of his people, and the withholding of it as a rebuke to their disobedience. When Solomon had finished building the house of God, the Lord appeared to him and said, "If I shut up heaven that there be no rain . . . if my people which are called by name shall humble themselves and pray, and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin, and will heal their land."

In Psalm 107:34 we read, "He turned rivers into a wilderness, and watersprings into a thirsty ground, a fruitful land into a salt desert, for the wickedness of them that dwell therein." In I Kings 17 Elijah appears to Ahab after he had "made Israel to sin," and says, "As Jehovah the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." And in the Epistle of James we read that this drought was in answer to Elijah's prayer. And then at the end of the drought, it is said, "And he prayed again; and the 'heaven gave rain, and the earth brought forth her fruit.' The flood came in Noah's day because of the wickedness of the people. God promised that the earth would not again be destroyed by water. But he did not say that it would not be destroyed by drought.

The lesson for us in all this is that the mercy of God opens the way to us to pray for rain, and that God's ear will be attent to the prayer that is made for this purpose. But it is equally plain that the rain does not come by prayer alone. There is a cause for withholding the rain. The cause must be removed. Elijah did not pray

for rain until the people had slain the priests and prophets of Baal, and had turned to the Lord crying out, "Jehovah, he is God; Jehovah, he is God." Then prayer was made and the rain came. It is futile to pray to God for rain while unrepentant for sin. It is a mockery to ask God to shower his favors on us in fruitful fields while we live in disobedience, disregarding his will.

If we meet to pray for rain, our prayers should be accompanied with genuine repentance, with honest confession of sin, with supplication for forgiveness, for removal of his displeasure which has been shown in withholding his favors. God reproves us for disobedience, and chastises us when we continue in it. But he removes the evidence of his displeasure when we genuinely repent. The calamities which have come upon us are enough to lead us to repentance. Chastening is worth all the sorrow it brings if it will lead us back to God.

BR

THE SUPREME COURT AND CONGRESS

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The Supreme Court of the United States has in the past year come in for a good deal of discussion and some criticism on account of its decisions which nullified acts of Congress by declaring them unconstitutional. The decisions of the court have in some cases been by an almost equally divided vote. In other cases by larger majorities and in others by a unanimous vote.

It is natural that this should raise in the minds of many people the question as to who is the final authority in determining legislation. And in the minds of some congressmen jealous of their legislative prerogative there has been manifest resentment, and talk of curbing the power of the Supreme Court. So also there has been discussion of amending the Constitution so that legislation now forbidden by that instrument may become possible. The reason given for this is the changed and changing social and economic conditions under which we live today.

There is no doubt in the minds of anybody as to the right of the people to change the Constitution when they see fit. This is provided for in the Constitution, and the way in which it is to be done prescribed.

But the idea of curbing the power of the Supreme Court by statute is another proposition. That means a change in the form of government; and it means the junking of the Constitution. And it ought not to take a lawyer from Philadelphia, nor from Mississippi to see that. To say that Congress has the right to repass a law which has been declared unconstitutional by the Supreme Court, and to provide for putting it into force against the verdict of the court, is to remove from the court its real function and reason for existence. To be sure it might be possible in such a case to retain the Supreme court in an advisory capacity to whom matters might be referred for an opinion, but the court would then have no authority, and its decisions would be only advisory and not final.

It is just as if one goes to the attorney general and asks his opinion, without having the matter settled in court. His opinion is mere advice, and is not authoritative until the matter has gone to trial and been determined by the court. Now everybody knows that there is a world of difference between law and advice. Advice may be taken or not, but the law carries sanctions and cannot be disregarded without penalty.

Not only would the proposal to curb the Supreme Court do away with the authority of the Supreme Court for that is what it means, but it would junk the Constitution itself, and change our form of government. The Constitution prescribes the form of government. Our form of government provides for the exercise of authority in three spheres, the administrative, the legislative and the judicial. Every school boy knows that. These spheres are different and in a measure independent, though necessarily overlapping in some places. The president has the

veto power, which means that he has as many votes in passing a law as one-third of the whole number of congressmen. So also the Supreme Court has the equivalent of a veto power, for it is its business to see that all legislation is in accord with the Constitution.

To change this is not to amend the Constitution but to rewrite it and change its essential character. The Supreme Court has not invaded the rights of Congress, though the president certainly has, and his acts have been nullified on that ground. The Supreme Court has simply exercised its rights under the Constitution. To do otherwise would have been to violate the Constitution and make it null.

It is fortunate that we have a constitution that will protect us against freakish legislation. This is not said in criticism of any special acts of congress, but everybody knows that political considerations exercise a mighty influence in legislation. Legislation has been forced through for personal and partisan reasons. Minority groups are able to put pressure to bear upon legislators and secure enactment of laws which are not for the common good. There must be some recourse to a tribunal which will calmly weigh all interests and preserve the rights and protect the welfare of the great body of the people. This function falls to the Supreme Court, and any effort to curb its authority or to disparage its findings is likely to arise from private interests or demagogic weakness.

BR

LOYALTY

—o—

Loyalty is the whole souled response to a person or a cause that embodies a worthy and great ideal. Loyalty to an unworthy person or ideal is hardly worthy of the name. Adherence to a false standard awakens the sense of pity. There may be genuine devotion to an untrue issue. Paul says, "If Christ be not risen . . . we are of all men most pitiable." If we were following a falsehood, then however ardent our devotion, however sincere our attachment, the more loyal we are the more pitiable is our condition.

Patriotism is loyalty to one's country. A man should love his country, not because he was born there, but because it stands for what is highest and most honorable in its principles. We salute the flag and hold it in reverence for what it stands for in freedom, in civic righteousness, in protection of all men in person and property, in its guarantee of opportunity for personal development, in shielding the weak, in lifting up the fallen, in assurance of equality before the law, in immunity from exploitation and oppression, in the preservation of human rights. Whatever is best in the minds of men becomes embodied in their political and social institutions, and is enacted into law for the highest good of all. When the flag ceases to stand for these things it ceases to be worthy of our loyalty. Disintegration has begun.

Christian people have in the truth which we possess, in the Book we acknowledge as authoritative, in the Christ whom it reveals, in God who is its author and object of revelation, we have in these all that is needed to excite in us the highest and deepest loyalty of our souls. The things revealed in the Bible are the finest expression of nobility and worth. They come to us as the embodiment of the revelation of God. They draw out our souls in devotion and utter dedication as nothing else has done or can do.

The response to this revelation is in proportion to the purity and nobility of our own souls. Loyalty is the reaction or reflection of that which is noble to what is worthy. If men do not react to God with personal devotion it is because their souls are sordid and dead. Jesus said, "Every one that is of the truth heareth my voice." Here is the condition and there is no exception to it.

Our devotion to the Lord Jesus is in proportion to the degree in which we have been transfigured by the renewing of our minds.

BR

Mr. and Mrs. J. Franklin Ray plan to return to Japan, sailing August 1.

Thursday, June 25, 1936

THE BAPTIST RECORD

5

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, Circulation Manager

FINALLY FOLKS

To All Baptist Record Subscribers:

During June I've covered a lot of Mississippi and worked as hard as physical strength would permit to reach the 8,000 mark in circulation.

Just a few more days and June is gone and July is here. Won't you ask your neighbor to subscribe?

Refer to my letter on page 5 of the issue of June 11. Then ask your friends and neighbors to subscribe. No one man can cover Mississippi but you and over 7,000 others who read the Record can. Don't say, "I won't count, others will ask 'em." Suppose all say that. Numbers have written testifying to the fact that when asked people subscribed.

And mail them before July 1.

Remember, the Record is Mississippi Baptists own paper. Help us reach that 8,000 mark.

Thanks,

A. L. Goodrich, Cir. Mgr.

—o—

IMPORTANT NOTICE

Several complaints about delivery of the Record have come in recently.

In order to ascertain where the fault is we are asking every subscriber who does not receive THIS issue on time or when they should to drop us a card giving the facts. This means EVERYONE.

Most copies should reach the reader by Thursday afternoon. The Records are mailed Wednesday afternoon.

Just one or two complaints a week out of more than 7,500 are not enough. If the Records are not being promptly delivered, we want to know where and when and to whom.

Do it now.

—The Baptist Record.

—o—

THE HILBURN PLAN

Dr. B. B. Hilburn, pastor of the First Baptist Church at Pontotoc, is using a plan that is workable and worthy of a trial in many other churches.

With more than 50% of the families of his good church subscribing for the Record, he suggested from the pulpit that several could and should donate a year's subscription to someone in the church who was unable to subscribe. And his people responded. 500 other Mississippi pastors could try this next Sunday. It won't hurt. And we need the subscribers and THEY NEED THE RECORD.

—o—

WANTED WAKE FOREST MEN

I have been asked to get a list of any former students of Wake Forest College now living in Mississippi. Any Wake Forest men living in Mississippi are asked to send to me, P. O. Box 530, Jackson, their name, address, and business.

A. L. Goodrich.

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HOW I SECURE SUBSCRIPTIONS TO THE BAPTIST RECORD

Dear brother Goodrich:

In securing subscriptions to the Baptist Record, I usually announce that a drive for subscriptions will be made at a certain time. I then seek cooperation of some of my members in putting this campaign over. On the appointed day, I take only a few minutes time from the morning service for this matter. Very briefly, I state some of the important features of our paper, and tell them emphatically that I think every Baptist should read it. I always assume that at least fifty per cent of the resident families will want the Record. I then get the names of those ready to subscribe, and follow this up later by a personal interview with those not subscribing at first. I find that your slogan

"Ask the people and they will subscribe," works well.

Yours truly,
L. F. Haire, Pastor.

Mooreville, Miss.

(Note: Brother Haire has more subscribers in one small country church than some of our large city churches. He asked 'em.)

—o—

FINALLY, PASTORS

Next Sunday is the last Sunday in June. Next Tuesday is the last day in June. I've done my best to reach the 8,000 mark in circulation. It means money in the Cooperative Program treasury to reach that mark.

Won't each pastor who reads this make an urgent appeal to his congregation on Sunday, June 28. Say a few words for the Record. 500 Mississippi pastors will preach in 750 churches on this day. 750 appeals would bring not less than 750 subscriptions. We need the subscriptions and the increased advertising income. They need the Record. I can't possibly see every pastor. I've done my best. Won't you do the same?

So far as I know this is the last appeal I shall make to the pastors in the Record in June 1936. Please help in whatever way you can.

Subscriptionally yours,
A. L. Goodrich, Cir. Mgr.

P. S.—Mail them Monday.

—o—

THANKS

To those named below for lists of subscriptions recently sent in.

Rev. Madison Flowers, Sumner; Mrs. W. E. Strong, Tutwiler; Mr. J. L. Hill, Mr. J. H. Ward, Mr. J. L. Weeks, Mr. A. J. Cole, Mr. R. H. Abby, Mr. W. H. Gentry, Mr. J. O. Dearing, Mr. I. E. Carrington, Mrs. N. J. Benson, Mrs. R. K. Rice, Mrs. G. D. Hightower, Mrs. J. S. Brower, Webb; Mr. T. E. Williams, Mrs. Eugene Curet, Mr. W. B. Boatner, Mr. T. A. Dearman, Mr. H. E. Mitchell, Mrs. J. C. Norris, Mr. W. L. East, Mr. H. G. Geston, Picayune; Mr. H. E. Cures, Carriere, Route 1; Mr. C. V. Mitchell, Mr. R. E. Stirling, Mr. J. C. Boatner, Mr. L. E. Runnels, Mr. J. H. Bodie, Mr. J. L. Hart, Mr. Archie Dossett, Mr. T. B. Mallett, Mr. J. D. Langley, Mr. A. J. Hart, Mr. O. M. Cook, Mr. Belton Watts, Mr. William C. Smith, Mr. W. A. Carter, Mr. J. T. Kendrick, Picayune.

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Woods, Mr. C. H. Wood, Mr. D. E. Pierce, Water Valley; Mrs. Hollis Dennis, Ellisville; Rev. D. W. Nix, Mr. J. B. McKaskel, Picayune.

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—BR—

The Florida Baptist Witness has a front page picture of the group of Indians gathered to dedicate a Seminole Baptist Church in that state. It is said that 36 Indians from Oklahoma went to the dedication, 27 Seminoles and nine Creeks.

Dr. R. C. Campbell of Lubbock, Texas, was recently elected Mission Secretary by the Baptist Board of Texas. He is an alumnus of Wake Forest, and has served as pastor at Belton and at Lubbock.

We may not be able to see ourselves as others see us, but it is a good thing occasionally to see how others see us. A friendly writer of the Northern Baptist Convention, who attended this year for the first time a session of the Southern Convention reports these impressions of Southern Baptists: Southern Baptists brag on themselves a great deal; everything among them is "great." Southern Baptists slower to face the social implications of the gospel, and modern problems, being a good many miles behind Northern Baptists. There is more "oratory" among Southern Baptists, but the Northern brother couldn't remember what was said, and wants to know what we are going to do about it. There is a commendable fellowship among Southern Baptists but they are a little "leery" (whatever that is) about people outside their group. Southern Baptists seem to have more definiteness of aim in their programs. The Sunday School Board's five year program and B. T. U. work is cited as evidence. The brother concludes that will be a long way in the future before the question of organic union is seriously considered.

We sometimes fear that violence is done to the very nature and genius of the Christian religion by the efforts of some good but not otherwise people to divide Christians into classes and groups and devote special emphasis to one group or another as if their nature and problems were different, whereas the whole attitude and purpose of the Bible is to show that all men are alike before God, in need of the same grace and the same means of grace, subject to the same weaknesses and capable of the same attainments. Here for example is a passage often quoted as showing a characteristic of youth, "Your young men shall see visions." Quite so; but it is joined to this passage, "And your old men shall dream dreams." And anybody who reads this prophecy from Joel, quoted by Peter on the day of Pentecost can easily see that what is meant is that God makes no difference between young and old, but "pours forth of His Spirit upon all flesh alike." We had better not make distinctions where the Lord has obliterated differences.

"CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

No. 21. The Local Church Music Program As A Denominational Responsibility.

This is one of the most serious problems confronting Southern Baptists. It is a responsibility that has too long been neglected. The average church has suffered immeasurably because of the lack of a music educational program. It is impossible for these churches to secure proper help along this line except through a denominational agency, one of the most difficult things for the writer to understand is why our denominational leadership has not been able to see the tremendous need and possibilities in this respect. Many of these average churches have very good music, but in the main it is far below the ideal and standard which the same churches promote and maintain for their preaching, teaching, and their training. As stated before in this article the need is for an educational program that will reach the local church and help it in its selection of leadership, organization, and in growing an appreciation for the more wholesome types of church music. This can never be done through inspirational song service in churches, conventions, assemblies, and conferences any more than in building good Sunday schools and good training departments through inspirational addresses. There must be a definite educational phase that will deal with the leadership and not with the masses. The writer believes sincerely that this is the work that should be done by our Sunday School Board. Again let me say—that it is not more singing that we need: it is more singing of the right type. It is not more song books that we need; it is song books filled with music of character and merit. It is not more sacred musicians that we need; but more musicians of standing and ability who can command the respect and response of the churches, their choirs, and of all musicians in particular. The time has come when our denomination should not allow our churches to have to tolerate cheap music programs.

—BR—

You will see on another page a communication from the Foreign Mission Board about the imminent danger of having to keep at home the missionaries recently appointed and some of those preparing to return to their work. These were appointed and are ready to go, having made in some cases their steamer reservations. But unexpectedly the receipts for missions have dropped. The Foreign Mission Board is unwilling to go further into debt, and they have orders from the Convention not to increase their indebtedness. One of two things is inevitable: we must have more money for missions or these missionaries appointed with so much satisfaction, and anticipating their work with so much joy will have to remain at home. You and I can help by seeing that the offerings do not decline in this summer season. What shall be done about it?

"Nearly everybody except the minister has organized, or has enlisted the Government's aid, to make us pay more for his goods or his services. At the same time high-powered salesmanship and adroit advertising prevent a buyer's strike. The minister modestly and singly rests his case upon the conscience of his congregation. He belongs to no trade union, enjoys no protective tariff, employs no agent, and, with rare exceptions, does not advertise. The churches have not intentionally taken advantage of his confidence, but the results have been just as disastrous, both to the minister and to the churches, as if it had."—The Relief and Annuity Board.

—BR—

He was at the fountain-pen counter, making a purchase. "You see," he said, "I am buying this for my wife."

"A surprise, eh?"

"I'll say so. She is expecting a Packard."—Ex.

THE METHODIST MINISTER

C. H. Spurgeon

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I have heard that a noted Methodist preacher, who commenced his ministry very early in life suffered not a little at first because of his humble origin, and unpromising exterior. Being sent on the circuit plan to a certain house on a Saturday night, to be in readiness for preaching on the Sunday, the good woman, who did not like the look of him, sent him round to the kitchen. There was a serving-man, who served them at odd times, and also worked in the coal mine, or at the forge, who was surprised to see the minister in the kitchen with him when he came from labor. John, rough as he was, welcomed the despised preacher, and tried to cheer his heart. The minister shared John's meal of porridge, John's bed in the cockloft, and John's humble breakfast, and walked to the House of God with John in the morning. Now, the preacher was a notable man, though then unknown, and he had not long opened his mouth before the congregation perceived that there was something in him, and the good hostess, who had so badly entertained him began to feel a little uneasy. When the sermon was over there were many invitations for the minister to come home, and the hostess, fearful of losing her now honored guest, begged he would walk home with her, when, to her surprise, he said, "I supped with John, I slept with John, I breakfasted with John, I walked here with John, and I'll walk home with John." So when dinner came he was, of course, entreated to come into the chief room, for many friends wished to dine with this young minister, who was so much admired and esteemed, but no, he would dine in the kitchen; he had supped with John, he had breakfasted with John, and he would dine with John. They begged him to come into the parlor, and at last he consented on the condition that John should sit at the same table. "For," he said, very properly, "John was with me in my humiliation, and I will not sit down to dine unless he be with me in my exaltation." So on they went till the Monday morning, sleeping at night with John, and persevering in the same rule—"I supped with John, I slept with John, I breakfasted with John, I walked with John, I'll walk home with John, and I'll dine with John, for John was with me at the beginning, and he shall be with me to the end." Brethren, this story may be turned to account thus; our Master came into this world once, and they sent him into the servants' place; they sent him where the poor and despised ones were, and said "Live with them; the manger and the cottage are good enough for thee. He lived with poverty and supped with toil." Now the name of Christ is honored, and kings and cardinals, popes and bishops, say, "Master, come and dine with us." "Yes, the proud emperor and philosopher would have him sup with them, but still he says—"No, I was with the poor and afflicted when I was on earth, and I will be with them to the end, and when the great feast is made in heaven the humble shall sit with me, and the poor and despised who were not ashamed of me, of them will I not be ashamed when I come in the glory of my Father, and all my holy angels with me."

—BR—

The Western Recorder gives these references from a sermon by Dr. F. F. Gibson to indicate God's call to repentance in America today: In the past five years we have had the greatest flood in American history—\$200,000,000 damage; the greatest drought known in America, with the soil of the Great Plains blown in clouds eastward into the Atlantic; the greatest of all panics, destroying 200 billion dollars of value; a toll of deaths from tragedy totaling 400,000, with 3,000,000 maimed; 150,000 suicides; debts—national, state and community—of \$60,000,000,000. This has been paralleled by an unprecedented decline in spirituality and moral restraints. Spiritual revival was held up as the only hope of the nation and the world.

"MR. MEANMAN"

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I heard of a minister, who, having need to have a chapel built, told the collector to call upon a certain person. The collector said, "Oh! he will not give anything; he never gives anything." "Well," said the minister, "if he gives as he prays, I should think he would give all he has!" So the collector called. "Well," the gentleman replied, "really he had so many calls—." You know all the fibs which are customary on such occasions. He would give nothing. So the collector said, "Sir, our minister said, if you were to give as you pray, he thought you would give a large amount." Well, that touched his conscience. "Our minister said, he thought when you prayed, you would give yourself away." There are many who say that, who are a long way from meaning to carry it practically out. But give me the man who, with all worldly discretion, feels that it is as much his business to get money for God, as it is mine to preach for God.—C. H. Spurgeon.

—BR—

PICTURES OF CHRIST IN THE NEW TESTAMENT PASSAGES

Eldridge B. Hatcher

—o—

Behold the picture of Christ in Philippians 3:8. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

1. Christ was to Paul as God ((my Lord)).
2. Christ was, in a sense, possessed by Paul ("my Lord").
3. Christ could, to some extent, be known by Paul ("the knowledge of Christ Jesus my Lord")
4. Christ was such a wonderful person that Paul thought that a knowledge of Him excelled all other knowledge. ("The excellency").
5. Christ meant so much to Paul that he counted knowing Christ as a greater gain to him than everything else in the world.

What a glorious One therefore Paul's Christ must have been.

—BR—

PICTURES OF GOD IN OLD TESTAMENT PASSAGES

Eldridge B. Hatcher

—o—

Behold the picture of God in Proverbs 3:5—"Trust in the Lord with all thy heart and lean not unto thine own understanding."

1. God can be trusted. See how He kept his word always with Israel and with individual Israelites.
2. God can be trusted in. God is an inclosure, a shelter,—in which we can enter and rest in trustful confidence.
3. God can be absolutely trusted in—that is, "with all our hearts." We need have no hesitation in throwing all our weight of dependence and need upon Him.
4. God, when we absolutely leave our needs and dependence upon Him, will direct matters for us far better than if we lean upon our own understanding.

—BR—

"Charity and Children" tells of the death of Dr. Jno. T. Burrus who had for 32 years been the consulting surgeon for the North Carolina Baptist Orphanage, and who gave his services gladly and without charge to the children. Thank the Lord for good doctors who serve humanity and love to do good.

The Standard Oil Company of New Jersey considers its pension plan a matter of duty. Mr. Walter C. Teagle, President, says: "We know that it is productive through improving the morale of the entire organization. A man who is relieved of the common fear that when his hands lose their cunning, or when his hearing or eyesight become affected, he will cease to earn a livelihood is a much better workman. However, I do not feel that it is necessary to justify old age pensions on such selfish grounds. It is the duty of any service to which people give the best part of their lives in loyal employment to see to it that they spend their declining years in comfort."—The Relief and Annuity Board.

Thursday, June 25, 1936

THE BAPTIST RECORD

7

AN IMPORTANT MESSAGE FROM THE FOREIGN MISSION BOARD

—o—

The June 1st report of the Treasurer of the Foreign Mission Board reveals a condition which we feel should be brought to the attention of the denomination. Therefore, the Board has instructed me to bring these facts to your attention, for the members of our churches are the only ones qualified by interest and love to correct this condition.

We are not in the habit of crying "Wolf, wolf" but we do believe in facing facts honestly and squarely, and giving these facts to those most concerned. The Board has promised the denomination that we are going to live within our income, and pay our debt. This we intend to do at any cost. We are paying our debt, and up to this time have lived within our income.

The treasurer's report of June 1st shows a loss in cash position on that date, as compared with the corresponding date of 1935, of \$20,000.00. The budget receipts for the month of May, 1936, as compared with the receipts for May, 1935, show a decrease of \$10,000.00. The excess expenditures for the first five months of 1936 over the sum provided in the budget amounts to \$20,723.00. The budget funds on hand June 1st, 1936, of \$89,932.00 compare with the \$110,065.00 on hand June 1st, 1935. With no interest charges to pay in June and July, and with no further missionaries' travel to provide within those months, we should regain some of the lost ground between now and August 1st, assuming that the receipts should continue about on the same level as at present. The indications are that June income will just about equal that for last June.

The larger expenditures for the first five months of 1936 are occasioned by the extra expense of sending out a number of missionaries and other unusual expenses. We shall have to adjust our expenditures for the last seven months of the year to offset the larger expenditures for the first five months.

The work of the Board goes on throughout the year, summer as well as winter, with expenditures each month of approximately 1/12 of the total budget. Therefore, it is just as important that we have as much money in the summer as in the winter. The Board is facing the necessity of prolonging the furloughs of 37 missionary families now planning to sail in August for their respective fields. Whether they sail or not depends on whether we regain our financial position during June and July.

We already have listed twelve candidates for appointment at the October Board meeting. At the last meeting of the Board the Secretary was instructed to write these young people not to make any definite plans for there is a strong possibility that the Board will not be able to appoint them in October due to the falling off of our receipts.

Every one of these young people should go out as a missionary to replace some worn out our missionary or go to some field that needs reinforcement, but in spite of this, it is the intention of the Board to keep these young people at home unless we can see our way clear to send them out without incurring a deficit at the end of the year. If these missionaries, present and prospective, do not go out this year, there will be much disappointment on the fields, and our work will suffer. I, therefore, as president of the Foreign Mission Board, send this word to the denomination with the request that our members keep up their gifts during the summer to the Co-operative Program and otherwise, increasing your gifts wherever possible.

—L. Howard Jenkins, President
Foreign Mission Board, S. B. C.

—BR—

New officers for the Southwest Mississippi Pastors' Conference are: J. B. Quin, President; F. K. Horton, Vice-President; C. M. Thompson, Secretary and Treasurer; and for program committee: W. R. Cooper, J. A. Bryant and P. S. Rogers. Next meeting at McComb Sept. 14.

TRAVELING BY TRAIN IN COLD MANCHURIA

—o—

If sardines in a can should come to life, they would hardly find themselves more crowded than passengers in the Harbin railway station. Tickets are sold only a short while before the trains are to leave, so the crowds come early and stand for hours. Then before the line has bought tickets the trains frequently leave. Families get separated. Baggage frequently cannot be checked and one then has to wait for another train. Many try to get through with bedding which they would use for covering on cold cars, but are turned back and the next day must make another attempt. Only a limited number are allowed on each train, just as many as can actually be packed into a definite number of cars; the remainder must wait until a later train. There are plenty of cars but not enough engines to pull them.

When Soviet Russia realized that she would ultimately have to sell the Chinese Western Railway to Japan and the new state of Manchukuo, she began sending into Russia from North Manchuria the best rolling stock. Only the old engines were left. These have broken down badly the past winter. Being a different type of engine to that used by the Japanese on the South Manchuria Railway, it has been impossible for the Japanese to keep the engines in repair. The engines are able to pull only a limited number of cars even when in fair condition. If the train must stop between stations there is danger from an attack by bandits. On much of the line trains dare run only in the daytime. In winter a long delay might mean freezing to death of passengers, for our winters here are terribly cold and this has been the worst in thirty years. The Japanese, who are efficient in operating railways in South Manchuria are working hard to meet this difficult situation. In the meantime the public must be patient.

These packed third-class cars have no ventilation, so the atmosphere is dense and can be endured only by Europeans who are used to it, as are we missionaries. The cars are triple-deckers, old Russian style, so a vast number can be packed in. Alas, that so many Chinese now smoke cigarettes, and of the rankest kind! It is claimed that many of them are drugged with cheap morphine, etc. On returning home after one of these trips the old clothes which we wear must be aired for at least a day before they can be put away in the back part of our house for the next trip. Those who support us as missionaries would not object to our riding even first-class, but if we traveled even second-class

the amount of travel in extensive evangelistic work as is being done over a large area would hardly be possible, this for financial reasons. Someone asked Hudson Taylor, the founder of the great China Inland Mission, why he traveled third class: He replied: "Because there is no fourth." We, too, would extend the usefulness of our money to the limit. Then we desire to travel with the common people, of whom we are a part. There is a saying in the Far East: "Fools travel first-class; sensible people second; missionaries and natives third." The second-class here is now filled almost entirely with Japanese officials and officers. The writer travels on a third-class free pass. This enables us to cover much territory at little expense. We were afraid to ask for a second-class pass fearing it would not be granted. For a third we are most grateful. Riding even third-class on a train is much better than on a rough bus or old car over rough roads, or on a cart or sled with the thermometer thirty degrees below zero. Traveling third-class gives us an excellent opportunity to preach and talk to the people while traveling with them. There is always much for which to be thankful.

Chas. A. Leonard, Sr.
Harbin, Manchuria.

—BR—

Mrs. J. W. Cox, mother of Miss Addie Cox missionary in China, died recently in Carrollton, Alabama.

THE GREATEST NEED OF OUR CHURCH

—o—

Any church with a right to exist surely must be New Testament patterned after Christ's example in teaching, preaching and healing. In order that this program be carried to conclusion certain needs must be met, if our churches are to function properly and fulfill Christ's mission for a world.

It occurs to me that the greatest need of our churches today is two-fold, namely: A Holy Spirit Ministry and a Holy Spirit Membership. By Holy Spirit ministry we mean a saved ministry according to God's plan by grace through faith in Christ Jesus. It is not enough to be God-saved and God-called for special work such as preaching, but God located. In this age of communication and speed oftentimes the radio, telephone, automobile, letter writing and political pull through friendship with a lesser emphasis on prayer and reliance on God's way win in securing church leadership. Surely God can and does use these agencies, but not apart from the Holy Spirit influence. Happy is the church properly headed, God's way.

The church that fails to bring forth children to God must die. Strength in number comes from winning to Christ, so does spiritual death come in failing to teach the spirit of Christ in carrying on after conversion. Regeneration is not to be followed by indifference and sinful practices as many who wear the name Christian follow on to do, but a genuine realization of a changed heart to new life and living, which will win the much needed confidence among our brethren and restore fellowship among the saints.

The Holy Spirit does not lead His people to the depth of sinful practices but to love and compassion. The way many church people follow after liquor, beer, gambling, etc., we are persuaded to believe that the Holy Spirit does not lead all church members. In the light of the burden which has fallen upon the choice few we are convinced that he leads obedient Christians. What a blessing if more of our people could see the value of following his leadership in precept and example.

A Holy Spirit church with a regenerated and consecrated church membership securing through Holy Spirit power a God-saved, God-called and God-located pastor—will find herself administering the ordinances of baptism and Lord's Supper; preaching with power, teaching with understanding, healing through His blood, giving the tenth, living above suspicion, supporting the kingdom according as He has prospered His people.

Columbia, Miss.

Rev. E. H. Dearman

—BR—

Professor Chester Swor is one of the inspirational speakers at the Alabama Training School Assembly at Shoeco Springs July 2-8.

The marriage rate per 1,000 of population in the United States is said to have decreased one third in the past twenty years. We seem to have been convinced by the old maid's reasons for not marrying. She didn't need a husband because she had a cat that staid out at night, a dog that growled, a stove that smoked and a parrot that cussed.

Dr. R. B. Gunter was last week in a meeting with Pastor W. E. Lee in a meeting at Philipp. There was a good attendance, good attention to the word, and two professions of faith by two ladies. The weather was hot, the crops were suffering, the people busy and some difficulty as elsewhere in getting unsaved people to come to church.

The Alabama Baptist passes on the information that in Minnesota there were in a state asylum for inebriates 390 patients in the year preceding prohibition. In three years prohibition reduced this number to six. Now since the repeal of the prohibition amendment the number has grown up to 304. And yet there are a few wiseacres in the world who prate about the failure of prohibition. It failed to make drunkards.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwinna Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

"Forsake not the assembling of yourselves together." The writer to the Hebrews (10:25) was exhorting them to hold fast the faith and indicated the necessity of their coming together. This exhortation is followed by that wonderful eleventh chapter of Hebrews that sets forth the worthy fruits of faith. In order to bring forth worthy fruits, we must continually keep open to the best in body, mind and spirit.

Mississippi Baptist Assembly—at Mississippi Woman's College, Hattiesburg, Miss., July 5-10—will furnish a splendid occasion for the development of such fruits. At this meeting we will have the golden opportunity of studying God's Word, methods in various church activities and missions. We will have a period each day for W.M.U. classes for all grades in mission study. Miss Juliette Mather will be our Southwide representative. She will teach the Life of Dr. Basil Lee Lockette to the women during one period and The Bible a Missionary Book to the Y. W. A.'s at another period. We are expecting great inspiration and help from her stay with us.

The hour of fellowship one with the other is conducive to growth in vigor and gentleness and strength of life. This assembling of ourselves together is to our souls as a special watering in a dry spell is to vegetation.

—o—

It was indeed a pleasure to have part in working with such a fine group of Royal Ambassadors. The entire week of camp was filled with enthusiasm, interest and inspiration. Every R. A. present seemed to enter into the spirit of the camp whole-heartedly.

Being counselor on ranks it was my pleasure to know a number of the boys very intimately. Two of the Juniors passed off all work on each of the four ranks, and others that had passed off one rank before coming to camp passed off the other three while there.

The majority of those passing off one or more ranks while there seemed to understand what they had learned. It was a joy to listen to them tell the story of some missionary hero, and to listen to them quote scripture as some of them did.

I think the fellows at camp really caught the vision of what a Royal Ambassador should be and are going forward with every effort to carry out their watchword, "We are Ambassadors for Christ."—II Cor. 5:20.

—James Taylor, Rank Counselor

—o—

It was a joy to touch the Junior G. A. District Camp at Junior College, Summit, last Friday with its 45 little girls with their counselors. When I arrived one group was out on the campus with Mrs. Morgan, studying, "Around the World In the Southland," another group was gathered in the auditorium with Mrs. Robert Hutchins teaching them "Yoruba Life." Their enthusiasm was contagious and it was easy to talk to them, even though the weather was hot.

We want to express our appreciation for the faithfulness of these counselors and especially to Mrs. W. C. Morgan who had charge of the camp. Professor Kenna certainly was doing his part by taking such good care of them at meal time. Such meetings are very worthwhile.

—o—

A letter has been sent out recently containing report blanks. Of course we are expecting these blanks to be filled out and returned to us. Last quarter only 48% of the missionary societies returned their blanks but we are confident that

the percentage will increase this quarter. I am giving below some splendid suggestions that were given at one of our district meetings by a faithful superintendent.

Successful Ways of Getting Reports

Getting reports is sometimes a problem with some of us. I'm wondering if these plans would relieve this problem any.

1. Present the Associational Standard of Excellence at Institutes during the first quarter and along with the other points stress point 5 (three fourths of societies sending quarterly reports to superintendents and other associational officers and State Headquarters). We understand this is the minimum so we resolve to have four-fourths of the societies reporting.

2. Stress the importance of local chairmen making quarterly reports, thereby, stimulating reporting.

3. Encourage reporting by commenting on reports received. Express interest and concern—commend the reports.

4. Impress the members with the fact that reports stimulate activity, give strength to the members and glorify God.

5. Impress the fact that the ones to whom we report are those who are trying to help us. Our reports enable them to know better how to do this.

6. If we are going to keep records of W. M. U. accomplishments in Mississippi and Southern Baptist Convention, we must first have the reports.

If we are fruit bearers, isn't it good business to report and keep a record of the fruit we bear?

Mrs. E. J. Green, Pachuta.

—o—

District Meetings

I realize that we are late saying anything about our district meetings but the space had to be used for our State-wide R. A. Camp last week.

From the first to the last one the interest of our women was good. Those of us who sat through all eight of them were no less enthusiastic the last day than we were the first because the personnel of the various meetings were different, yet each of the chairmen carried out the general theme, "Fruitbearing For Jesus."

Miss Kathleen Mallory stirred the hearts of the women each day and the many societies represented carried back to their various places the missionary fervor that she instilled in their hearts during those days. Miss Mallory is a tireless worker and her spirit never lags. How we do appreciate her giving herself so unrewardingly to our women these two weeks.

Perhaps we become discouraged sometimes and feel we are not making much progress but when we compared the district meetings of 1936 with a few years ago we were convinced that much progress has been made along all lines, and that Mississippi women has as fine spirit as can be found in any other State. We are giving below the officers as chosen by districts for the coming year.

Dist. Personal Service Chairman

1. Mrs. J. L. Angus, Hazlehurst.
2. Mrs. Ira Evanson, Cleveland.
3. Mrs. Tilden Pryor, Calhoun City.
4. Mrs. W. M. Nesbitt, Pontotoc.
5. Mrs. Foster Ferguson.
6. Mrs. N. A. Edmonds, Shubuta.
7. Mrs. F. D. Hewitt, Hattiesburg.
8. Mrs. J. A. Naul, Brookhaven.

Margaret Fund Mothers

1. Mrs. E. A. Sigrest, Flora.
2. Mrs. C. S. Thomas, Itta Bena.
3. Mrs. F. M. Purser, Oxford.
4. Mrs. C. P. Long, Tupelo.
5. Mrs. Wirt Carpenter, Starkville.
6. Mrs. R. S. Majure, Newton.
7. Mrs. Nat Owen, Gulfport.
8. Mrs. L. E. Green, Prentiss.

Mission Study Chairman

1. Mrs. O. E. Dees, Wesson, R.F.D.
2. Mrs. W. A. Bell, Ruleville.
3. Mrs. W. R. Storie, Sardis.
4. Mrs. J. C. Beasley, Houston.
5. Mrs. J. M. White, West Point.
6. Mrs. W. A. Waldrop, Newton.
7. Mrs. W. J. Pack, Laurel.
8. Mrs. Leon Tyrone, Prentiss.

Stewardship Chairman

1. Mrs. X. O. Steele, Magee.
2. Mrs. J. E. Watts, Indianola.
3. Mrs. Curtis H. Mullens, Oxford.
4. Mrs. J. B. Parker, Ripley.
5. Mrs. P. H. Mommsen, Eupora.
6. Mrs. R. C. Moseley, DeKalb.
7. Mrs. Herbert Gillis, Hattiesburg.
8. Mrs. J. E. Pigott, Tylertown.

—o—

Meeting of the Second District

We are still rejoicing over the meeting at Clarksdale, Mississippi. It was good to be with them again. The attendance was wonderful, there being more than two hundred present but a cordial welcome and lunch—plenty for all—awaited us.

The welcome, response and devotional seemed to fix our hearts for the many fine messages through the day, all of which were outstanding.

We were very happy too, in that all officers and superintendents of association were present.

The magnetic personality and wonderful message of Miss Mallory's lifted us to heights unspeakable.

While our President, Mrs. Rice, in the "Highlights of the Southern Baptist Convention" made us feel as we had stepped in for a while.

With Miss Traylor, Miss Robinson and Mrs. Nutt leading us out in the work of the state in such a forceful and earnest way, to make plans now for the future, all of which made it a good day, full of information and inspiration. Before the meeting closed we voted to become a member of the \$5,000 Club and an offering to cover same was taken.

The chairman urged that the superintendents present this plan in their associational meetings.

How grateful we are for this good meeting.

Mrs. M. F. Doughty.

—o—

Statewide Camp!! Statewide Camp!!

Statewide Camp!!

July 28-August 1

Castalian Springs (Near Durant)—Five Days
REGISTRATION begins at 9:30 Tuesday A.M.
Opening session 11:00 A.M. Closing after lunch Saturday.

COST \$5.00, this includes registration, room and board.

BRING bed linens, musical instrument, Y.W.A. Manual, Bible, pencil.

EXPECTING, you, counselor, and your girls to be present.

DELEGATIONS will not be limited this year, so send as many from your Y.W.A. as possible.

PERSONALITIES—Miss Kathleen Mallory, Southwide W.M.U. Corresponding Secretary;

(Continued on page 16)

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Mathiston

Recently wife and I on our way to Neshoba County spent a few hours in the little city of Mathiston, Miss. It is here that for eight years the writer served the Baptist church as its pastor. They were splendid years and many dear friends still live in the city. Rev. J. B. Middleton of Eupora is the present pastor, and his members spoke with much appreciation of him and his work. The new church house is practically completed and is being used. It was burned a few years ago.

Our special purpose in visiting at this time was to see our dear friends, Rev. and Mrs. Charlie H. Dobbs, who are in very poor health; however brother Dobbs was away at Calhoun City visiting his son, Dr. Solon Dobbs. We found Mrs. Dobbs and Mrs. Onie Boles, who is staying with them, at home and found a hearty welcome. Mrs. Boles is a good cook and we gratified our appetites sufficiently. This poor man never had better friends or better helpers than this same Dobbs family was during his stay as their pastor—while he did not live on the field but served from Philadelphia. An eternal friendship sprang up between us. May the Lord bless and spare them.

What I have just said about the Dobbs family I can just as truly say about the Harvey family. So I had a few minutes after dinner and ran up to see my aged friends, Mr. and Mrs. W. S. Harvey. He is one of the few remaining Confederate veterans and is nearing his 89th birthday. She is a few years his junior. They are still rather active and keep house all alone. Had a few minutes with his son, Jim M. Harvey, and wife and son, Lang. All of these were loyal and true in the days of my pastorate and their friendship lingers. Blessings on them.

Many other dear friends live at Mathiston still. Did not have time, since it was merely a passing visit, to see many others that I would like to have seen. One of these days when conditions are different I hope to spend a longer time in the friendly little city of Mathiston, among the dear friends of yesterday. May the Father smile kindly upon all of them.

—o—

Brother J. M. Harvey recently resigned as superintendent of the Mathiston Baptist Sunday school after many years. The school has been A-1 part of the time during his administration. Brother Bobo has been chosen to succeed him. Brother Harvey still holds the position of associational superintendent in Zion Association.

The church at Coldwater, Neshoba County, will begin its days of meeting the second Sunday in July. Rev. John R. Breland of Jackson, La., will help in the meeting also will teach a class in "Building a Standard Sunday School." Had good congregations and good services there last second Sunday.

Brother J. L. Crawford, a member of Tillatoba Baptist Church, died after a lingering illness June 14th. He leaves a wife and a number of children to mourn his going. He was spoken of as a good man. For years he was depot agent at Tillatoba. Sympathy to the bereaved.

The season for revivals in most rural and small town churches is just beginning. The next three months these churches will be busy trying to evangelize. It is a great period. Rural communities look forward to the revival week with great expectation. For weeks before arrangements are in the making. Chickens are hatched and peas and other vegetables are planted with an eye single to protracted meeting. When the week arrives all work is abandoned except such as an absolute necessity and the members go to church. May thousands be brought into the kingdom during this revival season. Let us unite our prayers to this end.

A card from Dr. Clyde L. Breland written from Sandy Hook, Ky., says: "Begun my meeting here last night. A church of 20 members, supported by the Home Mission Board, in the heart of the hills. You will pray for us."

An invitation from brother Q. Q. Graham of Decatur: "The Decatur Baptist Church is celebrating its 100th anniversary the second Sunday in August. We would be so glad if you could arrange to be with us at that time." Will be glad to be there if possible.

—BR—

FIRST BAPTIST CHURCH, PACAGOULA

—o—

The church closed a series of evangelistic meetings last Sunday, in which the assistant pastor, Rev. E. N. Patterson, son of the senior pastor, did the preaching. The music was in charge of the senior pastor, assisted by a large chorus choir and a children's choir of sixty voices. Rev. E. N. Patterson received his degree from Howard College, Birmingham, Alabama, one year ago, and last fall entered the Bap-



Blue Mountain, Miss., June 22.—Mr. B. B. Jones, Berryville, Virginia, founder of the Field Cooperative Association, Jackson, Mississippi, a million dollar student loan fund in memory of his mother, surrounded by Blue Mountain College students on a recent visit to the college campus.

tist Bible Institute in New Orleans. He is developing in a wonderful way, and preached the old gospel with great power and directness. Great crowds came and several times some had to be turned away for want of room. He is showing evidences of a divine call to the ministry, and the B. B. I. is certainly doing wonders for our young men. The faculty is certainly inspiring the students with a holy passion for soul winning. There were thirty-two received for baptism and ten received by letter. This makes a total of eighty-four received into the church during this associational year so far, notwithstanding we received one hundred and eight last year. This section of the coast is responsible in a marvelous way to the plain old gospel. To God be the glory. The church has been greatly blessed and will go forward with the great building project. There is a challenge in this part of our great state to the best there is in us and with this church we are going on to a great victory. No people could be more faithful and loyal than a large group in this church.

In your prayers thank the Lord for his wonderful blessings on us.

N. O. Patterson, Pastor

—BR—

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—o—

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—BR—
**GRANDVIEW CHURCH,
NASHVILLE**

The revival meeting with the Grandview Church, Nashville, Tenn., was fraught with happy spiritual experiences. It was a revival indeed. Dr. Crume of Florence, Ky., was the preacher. He is an evangelist of real ability. He knows the word and preaches it effectively. He is a well equipped man of God.

Brother J. R. Kyzar, a true Mississippian and a true man of God, is the very efficient pastor of this good church. He is one of the finest characters and one of the best pastors of my acquaintance. God has greatly blessed his nine years pastorate here. The results of his labors are a truly spiritual and evangelistic church.

During the two weeks of evangelistic efforts about 75 united with the church, most of them for baptism.

These two weeks of fellowship in service and soul-winning with these good friends was a great joy to me. This meeting makes it the sixth meeting in which it has been my joy and privilege to assist this church of God in revival meetings. May the dear Lord continue to bless them in a wonderful way.

—Joe Canzoneri.

—BR—

Qualified

Foreman—"Do you think you're fit for really hard labor?"

Applicant—"Well, some of the best judges in the country have thought so."—E. H.

How CARDUI Has Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

"Jesus of Nazareth—went about doing good." Acts 10:38.

"None is good save one, God." Mark 10:19.

No man goes about doing the perfectly good except the one who is good. No one is perfectly good save one, that is God. Jesus of Nazareth was God, "Being made in the likeness of men," and it was His glorious avocation to go about doing good.

Instead of the regulation review, the editor of this column has elected to give attention to the person and work of Christ as set forth by Paul in brief in his epistle to the Philippians.

Lesson Text: Philippians 2:5-11. The Mind of Christ In Its Effect Upon Him

Temptations to rivalry and discord were working at Philippi. We are not obliged to think that they had gone very far; but Paul could see a risk that they might go much further. He has it in his heart to lead his readers to avoid the probable evil by promoting in their living the principles and dispositions that are opposed to it. In this work the Philippians must themselves engage with all their might. That they may do so, Paul concerns himself in the first four verses of this second chapter, with an exhortation touching the every-day living, the practices, of his readers. He exhorts them by the "comfort," or "exhortation," or "encouragement," in Christ, by "consolation of love," "fellowship of the Spirit," "tender mercies and compassions," by the force of any desire they may have to add to his "joy," that they be at one, lowly of mind, unselfish. And it they shall do as he urges them, they shall know what is the mind of Christ. "Do all that I have asked," he would say. In other words, "Have this mind in you which was also in Christ."

I. The Preincarnate Christ.

"Who, existing in the form of God," being originally of the substance, of the essence, of God.

Paul begins with the most emphatic assertion that He who bore the name of Jesus lived the life of God before He was born. He was ever a person. There never was in time or eternity a point at which He was not a person. There was a time when you and I were not. There never was when He was not. So Paul would carry us back in thought not only to a point and state which preceded Bethlehem and the cradle, but to that timeless eternity from which the prologue of the Gospel of John partially draws the veil when it says, "In the beginning was the Word," and to which Jesus pointed when He said, "Before Abraham was I am," and to which He referred when He prayed the Father to glorify Him, "With the glory which I had with Thee before the world was." So He stands in pre-incarnate glory equal with the Father in glory and hon-

or. High above all creatures His position of lofty honor was so exalted that a degree of condescension unequalled in all history was exhibited in His incarnation.

To be born was His supreme act of condescension. It was love which led Him to assume humanity, and this love was of a character so pure and of a degree so great that it led Him to forego His position of equality with God and stoop to the low level of a brotherhood among a fallen race of created beings. Thus He stands and shines forever as the incomparable example of the unselfish man.

II. The Self-Humbled Christ.

"Christ Jesus . . . counted not the being on an equality with God a thing to be grasped, but emptied Himself." (Vv. 5-7).

He did not regard the being equal to God as a prey or a treasure to be clutched and retained at all hazards. See what was in the mind of the eternal Word before He began His descent. He stood on the lofty level of absolute equality, nay, of identity with God, before the descent began, and made the surrender, which stage by stage, He afterwards wrought out in act. This "mind" of the Christ sweeps our thoughts into the dim regions far beyond Calvary or Bethlehem, and is a far more overwhelming manifestation of love than are the acts of lowly gentleness and patient endurance which followed in time. It is the supreme example of not "Looking on one's own things."

"He emptied Himself." Paul here asserts a fact. Exactly what do those words mean? How far, exactly, do they reach? I do not know, nor do you. Paul treats the incarnation as being a laying aside of what made the Word to be equal with God. He does not attempt exactly to state the degree or particulars in which the divine nature of our Lord was limited by His humanity. Looking at what He did from the point upon which we stand, we say, "Jesus was born." Looking at it from the point of which they stand, angels say, "He emptied Himself."

He emptied Himself by taking with respect to God the position of a slave. How did He take the position of a slave? By becoming "in the likeness of men." Just as His emptying Himself was His own act, the taking of the form of a slave by being born a man was also His own act.

Was there ever love on earth like this? Nay! It took the heart of God to know and manifest such love as this. From His position high above the fallen race to which He came, He came to be one of them, to suffer with them, to agonize in prayer for them, to drink the cup of death for them. All the story of His earthly life, the story which we have studied together as we read and reread the account of that earthly life by Luke, is the soul-searching, soul-finding, soul-binding story of one who held the highest place above, adored by all the sons of flame, but who nevertheless harbored such a degree of self-denying love for a race of fallen men as to be impelled by that love to lay aside His royal robe and regal crown and, at the cost of heav-

enly rank and earthly fame, and to "Come to seek and to save that which was," fallen, "lost."

III. The Exalted Christ.

"Wherefore also God highly exalted Him, and gave unto Him the name which is above every name." (V. 9).

1. "Wherefore" refers to the conduct upon the part of our Lord which constituted the Father's reason for so highly exalting Jesus. That "wherefore" is the golden hinge upon which turns all the glorious expression of the acts of God in the promotion of our Lord, which follows it. Paul predicates all that God the Father did in exalting Jesus upon what He was said to have done in the words preceding this "wherefore." So we have the life of our Lord here in briefest form, and now we have the statement of that which followed His earthly life and was and is His exceeding great reward for this lovely and loving life of lowly living.

2. The Exaltation.

"God highly exalted Him." His name above all names does stand exalted. He became flesh, and tabernacled among us, and did it in such faultless manner as to become thereby worthy to bear our humanity back with Him to the right-hand of the Majesty on High. Do not forget that He who was God in human flesh was also truly human while on earth. And He was no less human then than He is now. Brother in blood to all the redeemed and brother in disposition of every member of all of Adam's fallen race. Prophet of God to all of them, their priest before God made perfect through His suffering, king of their lives this exalted Jesus, who is not ashamed to call them brothers.

3. The Investiture.

"Gave unto Him the name which is above every name." He the Christ of God become human Jesus goes back as a man glorified through life and love and suffering and sacrifice and burial resurrection, becomes reinvested with all that of which He had divested Himself in His humiliation, takes the name above all names and occupies the station to which the name assigns Him.

IV. The Regnant Christ.

"That every knee should bow, of in heaven, and on earth, and under the earth." Lord of all lordships, king of all kingdoms, ruler of all rule and authority and power, the regnant Christ will bring beneath His scepter's righteous sway every intelligence in heaven, on earth, and in hell. Let rebels against the gentle constraint of His loving will learn that there cometh a time when they shall bend the knee in acknowledgment of His right to rule. They may be scourged from His presence into everlasting fires prepared for the

devil and his by the words of doom from the lips of the Righteous Judge, "Depart from me, ye wicked," but they will nevertheless learn that they who would not come to Him that they might have life must under His righteous governance abide in death everlasting, and that they who would not be swayed by the scepter of love in the hands of the merciful king shall be ruled by a rod of iron in the hands of the same king, just because He is merciful, who could not be merciful were He not just.

But what for those who accept Him as Saviour and crown Him as Lord here? What harvests of joy shall they gather as the fruit of all their sowing! What joy of His presence shall thrill them as the reward of all their lonely vigils here! What fellowship unbroken and peace undisturbed shall be theirs who "Wait for a Savior, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, conforming it to the body of His glory, according to the working whereby He is able even to subject all things unto Himself."

—BR

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—BR—
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Thursday, June 25, 1936

THE BAPTIST RECORD

11

LOVE EXEMPLIFIED THROUGH SERVICE

John 3:16; I John 3:16

Missionary Robt. E. Beddoe

—o—

Those who answer the call of the Great Commission either in person or through gifts demonstrate, to the extent of their surrender, the kind of love John is talking about in these two passages. This kind of love is defined by Christ's sacrifice, we know we are saved if we have this love, and its existence in our hearts is proved or disproved by our works. Few Christians can hope to even approximate the exalted standard of our Lord's service of love. But it is comforting to remember that even a cup of cold water is not forgotten, if offered in His name.

The Stout Memorial Hospital is an effective channel for the expression of this love and is tangible proof of the deep concern of Southern Baptists for the physically and spiritually blind, lame, and halt. Following the example of Jesus in His three-fold program of preaching, healing and teaching, it stands out in shining contrast to the surrounding darkness and hate.

A picture: A screaming child was bound to a post. The cursing hag of a mother was beating it unmercifully with a bamboo rod. The passing missionary cried out in horror, "Stop! Why are you so cruel? Don't you love your own child?" The woman replied, "No, I hate the useless brat!" Yes, it is a country of hate. The much proclaimed filial piety is based on fear, not love.

Another picture: Little Ah Mui, undernourished and anaemic, was brought to the hospital and left with instructions to be kept for one month. Purchased by a wealthy man, she was condemned to hard labor until she could become his mistress. This worthy informed us that he had already invested too much money in the project and could only give her one month in which to get well. If not strong enough in that time to earn her keep she would be cast out. Picture the dismal outlook for such a child—one of thousands. Yes, it is a country of hate and darkness.

But the Light is shining! For one hundred years Southern Baptists have been sending that Light. For thirty years this, the first hospital in the province of Kwongsi, has been spreading that Light and practicing that love. The comprehensive program for sanitation, disease prevention and state medicine in this province is the direct outgrowth of our work. Likewise, the national program, equally as ambitious, can be just claimed as a by-product of missions, and particularly of medical missions.

While we approve and appreciate the social and economic results of our work we look upon them as the product and not the purpose of our activities. We strive to obey Christ's command and use His methods in spreading the Light.

PREACHING: During the past year there was a marked increase in our evangelistic efforts and an appreciable improvement in the spiritual atmosphere. Mrs. Beddoe now has three excellent helpers;

the hospital chaplain, a personal worker and a Bible woman. They all seem to be radiantly happy and are constantly busy with the staff, patients, and visitors. During the year they held 709 religious services, had 4,754 personal interviews, and distributed 49,109 tracts, testaments, and Bibles. In addition to this they made 379 follow-up visits out of the hospital.

Every patient hears the gospel. Many of them believe, some confess and some are baptized. At one of our interior clinics 12 women were baptized; this being the result, not only of our medical evangelism there during the past two years, but of the evangelistic work of Miss Mc Minn and others. One of our fine doctors was baptized and recently our valued obstetrician, Dr. Wong, announced that both she and her mother are ready for baptism.

We are grateful for the cooperation of others of the station in our religious work; especially Miss Mc Minn, who has taught regularly in our branch Sunday school, and Mrs. Woodard, who has built up a wonderful English Bible class of university students.

Many thrilling examples of the power of the gospel could be cited but only two will be mentioned. Mrs. Sung, the beautiful wife of a university professor, was with her husband in his laboratory when there was a terrific explosion. Mr. Sung was killed outright and the wife was severely injured. At our hospital her fractured arm and other injuries were given proper attention. Childless, Mrs. Sung lavished all her affection and loyalty upon her husband. Friends thought it best to keep from her the news of Mr. Sung's death. All went well for a few days but late one night we were horrified to find that she had jumped from the third floor, breaking her back. She had sent the nurse out of the room on a pretext and deliberately attempted suicide.

Hopelessly paralyzed from the waist down, she has remained in her bed for three months. But she has seen the Light! She has actually become an inspiration to us all. She attempted suicide because her heathen belief would not allow her husband's soul to face the beyond unaccompanied. All such superstition is gone, having been replaced by "the spirit of a sound mind."

Mr. Lai has been a patient for more than a year. Living a life of sin and self-indulgence he developed a spinal trouble and became paralyzed, also from the waist down. He too has seen the Light. He says that the best half has been saved and that he now has the blessed hope of a new body. He cannot walk for God but he can talk for God.

HEALING: We do not have the miracle-working power of Jesus, but we try to use the healing art for His glory. Moses did not have a scepter in his hand. Nor was it a sword. It was just a worthless stick. God can use what we have, but we must give what we have. What results have come have been by the power of God working through our little.

During the year we have steadily

improved our service and gradually extended our reach. 39,581 patients were treated. Most of these were out-patients in Wuchow and the two interior clinics and were given drugs and medical attention free.

TRAINING: The Stuot Memorial is rapidly becoming an important training station for Christian leadership. Through the years it has taken young medical graduates and made of them efficient physicians and surgeons. The best doctors of the city are those who were trained here. Many of our nurse graduates are now respected "doctors" all over the province. Some of these are active leaders in church work.

We are constantly striving to improve this important phase of our work. Some of our present staff came to us as raw heathens and are now excellent doctors and active Christian workers. Just now we have two student nurses from an adjoining province. These two fine girls were recently baptized. They will grow and develop, not only in their chosen profession, but in their Christian experience, and will return to be effective leaders for our friends of the great China Inland Mission. We have an orphan girl from another mission in Hongkong and several from the Alliance Mission. They also will doubtless become leaders in their respective localities.

We have given one of our own Baptist girls a post-graduate course in Public Health in the national capital and another is leaving soon for a similar course. One of our 1936 class will be given one year in Seminary work to return as a combination evangelist and medical helper at our interior clinics. All of our staff are given practical Christian work with the patients and are intensively trained through our chapel services, branch Sunday school, Bible classes and special training courses. China needs Christian leadership and we are doing our best to supply it to the limit of our power.

1935 was a busy year for the administrative department. Several short survey trips were made and it was necessary to visit the provincial capital twice—once by air to save time. Many problems have confronted us, requiring much thought and prayer. As in 1934, no vacation was taken, it being impossible or unwise to leave, except in urgent business, with important matters pending.

But our problems have been from without—not from within. The hospital family has been unusually free of troubles. There has not been a ripple of discontent. We believe this beautiful harmony is the work of the Holy Spirit within us.

Two of our urgent needs as listed in a former report were supplied during 1935. Our Eye, Ear, Nose and Throat department has been fairly well equipped at a cost of about \$1,000.00 U. S. currency. Of this sum about \$350.00 was supplied by special gifts from home and the balance was paid from the general fund. Our fine young Dr. O. F. Leung, who was given a post-graduate course under Dr. Hayes of Canton, has taken charge of this

department and is building a worthy following.

With this additional expense, the added cost of our extension work and our enlarged staff, and remembering that we receive no support from our Foreign Mission Board, we feel proud that the year was closed with about the same cash balance as that on hand from 1934. Incidentally we mention our new system of books which are now kept in four currencies, thus solving the hard problem of fluctuating exchange. The books were audited regularly by the official mission auditor in Canton.

Our hearts were made happy when Dr. Maddry cabled that Dr. William L. Wallace of Tennessee had been appointed to this work. Dr. Wallace arrived in Wuchow September 30 and almost immediately won a place with all our workers, foreign and Chinese. During his two weeks here he did some clever surgery and otherwise made many friends. He is now in Canton digging away at the language. We look forward in joyful anticipation to the time when he can take his place here as chief of staff. We feel confident that he is called of God to this work and will soon build up our professional work, especially in surgery.

Much time is spent in prayerful thought and careful planning. Just as soon as Dr. Wallace can share part of the burden we hope to follow out some of these plans, which include such projects as a children's clinic, health campaigns, internal improvements and external enlargement, branch hospitals, etc. At one important mining center certain business men have offered \$10,000.00 if we will establish a branch there. But, unfortunately, our feet are tied to Wuchow at present.

How we wish for an endowed ward for these poor women! If I could transport some good sister of means to any of a dozen rural centers and let her see the pitiful condition of her Chinese sisters she would endow such a ward at once. Listen to this: \$1.25 per day, at present rates of exchange, would pay ALL COSTS OF TEN IN-PATIENTS in such a ward, including food and drugs! It seems to me that this would present a most attractive means for some church or wealthy Christian to express the kind of love John wrote about.

Our motto for 1935 was John 9:4, divided as follows: "The Urgency of Our Work, the Right Kind of Work (of Him that sent me) and the Right Way to Work, (cooperation with each other and with Christ—"we"). For 1936 it is Eze. 36:27 and Jno. 14:17. Pray with us that His Spirit may be gloriously manifested in and through us.

Wuchow, South China.

—BR—

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I have three pleasant things to tell you of this week! The first thing is that the one who sent us some money from Scobey week before last, and signed herself "Another Friend," has written me so nice a note, and given me her name! Now, don't get your interest or curiosity up, my dears. This is my secret and hers, and I'm going to keep it. But I thought it was one of the kindest things to do, "at your request," as she says. And I'm appreciative of it, and am sending her here my love and thanks.

The second pleasant thing is the arrival a day or two ago of a lovely letter from Mrs. Rosalee Mills Appleby, and an interesting one from David, her son. You remember that we had a letter from David a few weeks ago on our page, and now he accepts our invitation to be a member with us. We are so glad of this, aren't we? I am not printing all of Mrs. Appleby's letter, for much of it was to me personally as a friend of her mother, but you will be greatly interested in what she tells of happenings in her missionary home. Did you recall that she is a missionary in Petropolis, Brazil?

The third pleasure is a letter from our B. B. I. girl, who is now at home in Bogue Chitto, Miss. She has written one for our page and you will enjoy reading about her visit to those dear babies who have no fathers and mothers on earth to take care of and love them. I am also giving you part of her letter to me, because she tells where she will be in meetings in July. Notice carefully that she will be in Hinds-Warren Association, July 5th to 10th, and in Copiah County, July 19th to 24th. Wouldn't it be nice if some of you could go with mother or big sister to one of these associations, and see Miss Marguerite? I will probably go to the Hinds-Warren meeting, and will be so glad to meet you there. Miss Marguerite is a very pretty young lady, I am told by those who know, and I know myself she is very lovely. Wouldn't you like to meet her? I would.

Then comes news from Roy Tyler, secretary and treasurer, that Jeannie Lipsey Club No. 19 has been organized in Water Valley in Mrs. Homer Hudson's class, and has already begun its work. We are certainly making progress these days, aren't we? A letter from Mrs. Everette Yarbrough brings a gift from the Liberty W. M. U. Circle No. 1, for our children at the Home for Children in Jackson, and they and we of our page are most grateful.

Now I will tell you a "pleasant thing" we have for next week. This is a sweet letter from Mrs. McCall. So you have something to look forward to. And next week, too, we will have Mrs. Mayo's first story from the New Testament. The one we have this week, she wrote some time ago, and I thought it would just about take us through June. I will try to find out by next week and tell you where Hinds-Warren and Copiah Associations meet, so that some of you, I hope, can go to one of these meetings, and make acquaintance with our Miss Marguerite.

Much love from,
Mrs. Lipsey

—
Prayers of the Bible

There is a great deal on prayer in the Bible, and prayers of several of the good men of the Bible are recorded which are examples for us as we pray. I am giving some references as to where some may be found.

The first account of prayer—Gen. 4:26.

Moses' prayer—Psalm 90.
David's prayers—Psalms 51 and 86.

David's prayer and last words—2 Chronicles, 2nd chapter.

Solomon's prayer—I Kings, 8th chapter.

Hannah's prayer—I Samuel, 2nd chapter.

Ezra's prayer—Ezra 9:6-15.

Hezekiah's prayer—2 Kings 19:14-20.

Nehemiah's prayers—Nehemiah, chapters 1 and 9.

Isaiah's prayer—Is. 25th chapter.

Jeremiah's prayer—Jer. 15:15-18.

Daniel's prayer—Dan. 9:10-19.

Jehoshephat's prayer—2 Chron. 20.

Jonah's prayer—Jonah, 2nd chapter.

Prayer which Christ taught His disciples—Matt. 6.

Christ's prayer—John, 17th chapter.

Paul's prayer—Eph. 3:14-21.

Many other prayers could be named, as that of the Syro-Phoenician woman, of the Centurion, of the dying thief, etc.

—o—

Verses to Memorize

Honor thy father and thy mother, Eph. 6:2.

Remember the Sabbath day to keep it holy, Ex. 20:8.

Thou shalt not take the name of the Lord thy God in vain, Ex. 20:7.

Abstain from all appearance of evil, I Thessalonians 5:22.

Remember now thy Creator in the days of thy youth. Eccl. 12:1.

Ye shall reverence my sanctuary, Lev. 19:30.

Ye shall do no unrighteousness in judgment, in meteyard, in weight and in measure.

Just balances, just weights . . . shall ye have. Lev. 19:35, 36.

Mrs. Beulah Mayo

—o—

Bogue Chitto, Miss.,
June 16, 1936

My dear children:

Did you think I had forgotten you? Well, I never could do that. I have been thinking of you every day, and asking God to bless you and all of your families.

I wonder if you would like to hear about a whole family of babies with whom I stayed for a few days down in New Orleans at the Protestant Home for Babies there? Some of them are tiny babies, and some are old enough to walk and talk. You ought to be in the dining room sometime while they are being fed. They all drink their milk, eat their prunes and spinach too! And they really like it.

They have a nice play room where they play when it is raining, or too cold to go outside. But in good weather there is a yard where they play just as each of you has a place to play.

Then at bed time: They have nice, white beds all in a row, and each knows his own bed. The older children say their prayers at night. Sometimes they sing. There is one little girl named Barbara Ann who will be two years old in September. She can't talk yet, but is very smart. She makes herself understood by grunting and pointing her finger until you look. She loves music. When anyone says "Barbara, let's sing Jesus Loves Me," she hums the tune as you sing. Remember, she can't sing the words, but hums the tune all the way through in a lusty little voice. Jesus loves these little ones too, and won't you remember them when you pray that each of them may grow up to be the man or woman that their Heavenly Father wants them to be.

I will close with love from,
Your B. B. I. girl,
Marguerite Parnell

Bogue Chitto, Miss.,
June 16, 1936.

Dear Mrs. Lipsey:

I have been thinking of you and the Children's Circle every day, thanking God for His goodness toward me through you as His instruments.

Perhaps you would be interested to know that it was my privilege to attend the Southern Baptist Convention in St. Louis. As it is meeting in New Orleans next year I hope it will be my privilege to see and know you there.

Some time ago I wrote to Mr. Auber J. Wilds regarding doing some volunteer work in the Training Union Department during the summer months. A few days ago I had a letter from Miss Lucy Carleton Wilds saying that there were two engagements fixed for me and other tentative engagements which she would let me know about later. So, if God be willing I expect to be in the Hinds-Warren Association July 5-10, and in Copiah County July 19-24. I am glad of this opportunity to serve, but it is new work, so I covet your prayers that I may submit myself unto God, and follow Him closely.

Lovingly,

Marguerite Parnell

—o—

Louisville, Miss.,

June 13, 1936.

Dear Mrs. Lipsey:

Please find enclosed \$1.00 for the Orphans as a Mother's Day offering from Liberty W. M. U. Circle No. 1. This money is from Sunday eggs for May. I am a little late sending it, but feel sure the orphans can use it even now. Pray for us in our W. M. U. work. Wishing you much success in your work.

Respectfully,

Mrs. Everette Yarbrough

Our orphan children will never have too much, Mrs. Yarbrough, and we thank you and Circle No. 1, for sending your gift through us. Come again when you can.

—o—

Water Valley, Miss.,
June 6, 1936.

Dear Mrs. Lipsey:

Our Sunday school class has been reading the Children's Page in the Baptist Record and has enjoyed it so much that we joined your club.

We had our party last month with Mrs. R. W. Tyler. We played games. Ice cream and cake were served for refreshments.

Those present were: Irene Hudson, Lynnrose Early, Myrtle Oleen Early, Martha Nell Tyler, Trusty Martin, Ray Eubanks, Gerald Early, Harold Vance Early, James Herbert Early, Ray Tyler, and a visitor, Curtis Early.

Our teacher is Mrs. Homer Hudson. Am enclosing 50c for the orphans Home. We hope to have more than 50c to send next month.

Thanks,

Ray Tyler,
Sec. and Treas.

—o—

Petropolis, Brazil,
May 25, 1936.

My dear Mrs. Lipsey:

Thank you for inviting me to join your club. My aunt will send you the dues.

Since writing to you I got some curios from the Amazon valley including articles made by Indians. I was born in Brazil but I am registered in the U. S., so I consider myself American. Mother teaches me English but I have a Brazilian teacher for arithmetic.

Love to all Mississippi boys from,

David Percy Appleby

We are delighted to have as a member with us an American boy who lives nearly all the time in Brazil. Is that all right, David? I

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was so glad to get your mother's letter and yours.

—o—
Petropolis, Brazil,
May 25, 1936.

My dear Mrs. Lipsey:

We are most happy in our work in Brazil. The years have been full for us, with its offerings of joys and sorrows. My work is mostly literary, though there is ever so much local work in connection with our fine little church in Petropolis.

David studies with a private teacher in Portuguese, music with another and takes typewriting in a local gymnasium. I teach the rest. He reads English and Portuguese with equal ease, but likes English reading better because the books are written more interestingly.

We have our own home, and there is company most of the year, sometimes sick folks who come up for a rest in the mountain air; quite often students in the Rio College wanting an outing. Saturday there were twelve for dinner. Saturday a Brazilian girl who calls me "Mae-zinha" or "Little Mother" was married here at the house, a beautiful wedding, planned nearly exactly as mine. She is a lovely girl that I have known and mothered for years, marrying a preacher who is pastor in a neighboring state. Enclosed is a card with their names that were on favors given at the reception following the wedding.

It is good to know you have given so many years to the children. What lovely work. I do love the children's work here more than anything else. Last night after the meeting of the Sunbeam Band, they lined up in the back yard of the church, and I passed the sandwiches and candies that were left over from the wedding. (I notice that I have used candies. It means sweets). They were so delighted.

The heavenly Father bless you richly, Mrs. Lipsey. It is a pleasure to re-know you. We shall look forward to seeing you during the furlough near at hand. Will you remember us in prayer, and ask others to pray. It is with a heavy heart we leave behind friends still unconverted here . . .

Loving appreciation of your life,
Rosalee Mills Appleby

BR

A tramp rang a doctor's bell, and asked the pretty woman who opened the door if she would be so kind as to ask the doctor if he had a pair of old trousers he would kindly give away.

"I'm the doctor," said the smiling young woman, and the tramp nearly fainted.

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Baptist Training Union

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The Second Week of Conventions

The second week of District Training Union Conventions have been held and splendid attendance and fine spirit marked each one. The churches of Richton, First Hattiesburg, Tylertown and Gloster received the delegates in royal fashion and everyone declared that the entertainment was superb. The program in each case continued at high tide and the Lord's blessings seemed to be the portion of all attending. With three conventions this week the season of district conventions close and next week we expect to give you a more detailed account of all eleven.

In the Blue Ridge Mountains

Ridgecrest B.T.U. Conference

This will be the third Southwide leadership conference to be held at Ridgecrest, N. C. The time is July 26-31—WANT TO GO???

The State Training Union Department plans to run a school bus to the Ridgecrest conference, leaving early morning July 24th, arriving Ridgecrest the evening of the 25th. We spend six days on the mountain-top—in two ways—leaving for the return trip the morning of August 1st reaching home the evening of August 2nd. Room in the cabins with linen and blankets furnished, all meals in the hotel dining room, transportation and registration fee, meals and camping enroute will cost \$23.00. You will need a few extra dollars for cards, postage, souvenirs, etc. IF INTERESTED! write Auber J. Wilds, Oxford, Miss.

Christ's Gift to the Churches

Christ's Gift to the Churches is the title of a new study course book. This book is an elective course in both Senior and Adult course. It presents the work of the Relief and Annuity Board. The price is 35c in paper and 60c in cloth. It will be especially interesting for the B.A.U. Plan now to have a class using this book. Order from the Baptist Book Store, Jackson, Miss.

Jackson County Associational Training Union Has Helpful Meeting

The Jackson Co. Associational Training Union held its last meeting with the Fort Bayou church with a full day's program and an attendance of 175. Officers were elected for another year and Mr. Lenwood Johansson was re-elected to the office of director, the year to begin with October 1st. One interesting feature of the meeting was the raising of sufficient money to send the director to the District Training Union Convention at Hattiesburg.

Ocean Springs Organizes for Fifth Training School

June 8-12 was the date of the fifth annual training school for

Ocean Springs. The Plan of Salvation, Messengers of Light, and Studying for Service were books studied under the leadership of efficient faculty members. Dr. J. E. Barnes is the enthusiastic and efficient pastor.

—o—
MEET US IN HATTIESBURG JULY 5TH FOR THE MISSISSIPPI BAPTIST ASSEMBLY.

—o—
Neshoba County Associational B. T. U. Has Interesting Meeting

The Neshoba County B. T. U. Association met with Spring Creek Church Sunday, May 31, for an all-day meeting with eight churches represented, and visitors from other parts of the state.

Rev. J. W. Burnett, moderator of the County Baptist Association, led the devotion.

Rev. Kitchens, a former pastor in this county and who has recently returned from Alabama, delivered a fine short message.

Special music was given by Miss Earline Blocker, secretary of the county B. T. U., Miss Arva Blocker and Miss Lucile Moore.

The eleven o'clock message was delivered by Rev. Lester Nicholson, B. T. U. pastor.

Lunch was served by people of Spring Creek church.

Brother Hugh Brimm of Mississippi College led the afternoon devotion.

A group of young people led by Mrs. L. R. Williams from Griffith Memorial of Jackson presented a very helpful program of demonstrations.

Brother Auber J. Wilds, State B. T. U. Secretary, brought a very interesting message in the afternoon.

Mr. Odie Smith, county chorister, had charge of the music.

J. V. Morehead, county director, presided.

It was a very interesting and busy day, but we are always ready to be busy for our Master. We planned to have a separate conference for each group but the time was taken up.

—J. V. Morehead.

—BR—

ANNUAL MEETING

Executive Committee of the Southern Baptist Convention

By Walter M. Gilmore

—o—

The one outstanding feature of this meeting, which was held at Nashville, Tenn., June 17, was the election of Dr. Frank Tripp, pastor of the First Baptist Church, St. Joseph, Mo., as Director of Promotion. It will be remembered that at the last meeting of the Convention, on the recommendation of the Executive Committee, this new office was created.

For the past three years Dr. Tripp has led quite successfully, without cost to the denomination, the Baptist Hundred Thousand Club move-

ment, raising a half million dollars for the liquidation of the debts on the institutions of the Southern Baptist Convention.

Dr. Tripp has the matter under prayerful consideration and will render his decision as soon as possible. If he should decide to accept this position of course this would necessitate his moving to Nashville. He would be expected to promote the Cooperative Program as well as the Hundred Thousand Club.

Other officers elected by the committee were: Dr. J. E. Dillard, Birmingham, Ala., President of the Committee; Dr. H. L. Winburn, Arkadelphia, Ark., Vice-President; Dr. Austin Crouch, Nashville, Tennessee, Executive Secretary; Walter M. Wilmore, Nashville, Tenn., Recording Secretary, Treasurer, Publicity Director and Press Representative of the Convention.

The following is the list of the standing committees with their chairmen for another year:

Administrative, Dr. J. W. Storer, Tulsa, Okla., chairman; **Cooperation and Enlistment**, Dr. Louie D. Newton, Atlanta, Ga.; **Baptist Hundred Thousand Club**, Dr. Frank Tripp, St. Joseph, Mo.; **Arrangements for Convention**, Dr. Hight C. Moore, Nashville, Tenn.; **Investments**, Mr. F. N. Smith, Clarksville, Tenn.; **Opdyke Scholarships**, Dr. Jas. M. Shelburne, Danville, Va. There was only one new member of the committee appointed by the Convention, Dr. C. H. Bolton, Florida.

At the request of the Chinese brethren, who are celebrating the centennial of our Baptist work in that country this year, for the appointment of two representatives from the Southern Baptist Convention to meet with them, Dr. John R. Sampey, Louisville, Ky., was selected by the Executive Committee of the W. M. U. as the other representative. President Sampey was authorized to give official letters to any others who may find it possible to attend the Chinese centennial celebration in Canton next October. Dr. and Mrs. Sampey will go at their own charges.

The climax of the meeting was reached when President Sampey made an impassioned appeal to read the Acts of the Holy Spirit and John's Gospel and Epistles and for each of us to rely more on the power of God's Spirit, going afield as flaming evangelists of the Gospel of Christ, winning the lost to his side and service. This will do far more, he maintained, to solve all the problems of this sin-cursed world than the appointment of committees and the passage of resolutions.

—BR—

John S. Ramond, pastor's associate, First Baptist Church, Shreveport, La., is being granted an extended vacation this summer to attend the World's Sunday School Convention in Oslo, Norway, and to visit relatives in France.

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Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

JEWELS OF PROMISE

W. M. Seay, Author
Broadman Press, Publisher
Price, \$1.00

—o—

ABOUT THE BOOK—“Jewels of Promise” is the attractive title of a volume of Broadman sermons by Dr. W. M. Seay, the gifted pastor of the First Baptist Church of Anderson, S. C. These sermons indicate deep thought and careful preparation. The diction is choice yet simple. The analysis of the sermons is logical and unusually striking. The illustrations are drawn from wide and varied sources of history, literature and human experience. The scope of the messages is impressive, being selected from the Old Testament and the New Testament. The sermons are not long, but lengthy enough to bring out the jewels of truth contained in the text.

This volume would make most useful and devotional reading for the home. There is charm and beauty and power in these discourses which feed the soul.

Dr. Seay is one of our greatest preachers and a Christian gentleman whose scholarship is permeated with profound and sane spiritual insight.

—W. M. Vines, Pastor
First Baptist Church,
Quincy, Florida.

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—BR—

It is said that in the United States, there is 1 radio to every 6 persons; in Europe, including much-talked-of Russia, there is 1 radio to every 17. In the United States there is 1 mile of railroad to each 500 citizens; in Europe, there is 1 mile to each 2,000. The United States has 1 telephone for every 7 persons; Europe has 1 for every 35. The United States has 1 automobile for every 5 persons; Europe has 1 for each 59. Ten out of each 50 Americans use electric lights; 10 out of every 75 Europeans are electric light customers. In the United States, life insurance averages \$864 a person; in Europe it averages \$69 a person.

—BR—

Lady—You would stand more chance of getting a job if you would shave and make yourself more presentable.

Tramp—Yes, lady, I found that out years ago.

—BR—

Tramp—I ain't got a friend nor a relative in the world, mum.

Housewife—Well, I'm glad there's nobody to worry over you in case you get hurt. Here, Tige—sic him!

Children Readily Take Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of modern, refined Syrup of Black-Draught. It is easily given to children. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.

EVANGELISM THROUGH CHRISTIAN EDUCATION
By F. S. Groner

—o—

(Continued from last week)

Will Durant in the April 11, 1936, issue of the Saturday Evening Post says, "Our conscious educators perceive that, after a generation of scholastic effort, they are failing to produce either educated men or gentlemen." Dr. Eby says, "The ideal college is no mere thinking factory for the transmission of information in an impersonal fashion. It is a place for making men and women of the noblest type."

When Dr. Whewell, master of Trinity College, Oxford, was accosted by a Ph.D. from Berlin with the observation, "We turn out scholars at Berlin, what do you turn out here?" he promptly retorted, "At Trinity College we turn out men." It is more important that a school shall turn out scholars who are men than it shall turn that a school shall turn out scholars. Thomas Arnold of Rugby made one statement, in a chapel talk which, like the shot fired by the battled armies at Concord, has been heard around the world. "Young men, it little matters whether there are 300 or 200 or 50 in this school, but it is of first importance that every name on our roster shall be the name of a Christian gentleman."

One large advantage of the Christian colleges is that the student and teacher come in intimate and constant personal contact. This is impossible in the big state and privately endowed universities with their thousands of students most of whom never make acquaintance of their teachers. The close personal attention and supervision that the students have at college are vital to their future. When I was a law student in the University of Texas, there were several hundred in my law class. I had five teachers, but I am afraid that only one of them ever got my name and face together and that one became my fast friend from then on until he crossed over the Golden Shore. David F. Houston, later of President Wilson's cabinet, was my teacher in political economics. Sometimes I feel that the good man will go down to his grave without knowing that I was once a student of his. Dr. King of Oberlin College says that the main factor in the education of any young man and young woman is the personal impact of a teacher of high character and lofty purpose. President Garfield used to say that an ideal college was a log with a boy on one end and his old teacher, Mark Hopkins, on the other.

Evangelism Through Christian Education

Dr. Eby further says, "Evangelism and education are the inseparable means of saving the world. What God, therefore, has joined together let not man put asunder."

If the world is ever evangelized it must be evangelized by trained ministry, and the only trained ministry is through Christian education. The statement has been promulgated and so far as I know never disproved or denied, that 98½ per cent of all preachers and missionaries come from Christian col-

leges. At a time when there were 500 preacher students in the Baptist schools of Texas, there were only seven of all kinds in the University of Texas, and the University of Texas had in it nearly as many students as were in all the Baptist schools. The junior college of which I am president has less than 600 total enrollment but within its 18 years of existence, it has turned out five times as many Baptist preachers as the University of Texas has with its nearly 8,000 present enrollment and its 55 years of history.

Whence came Jonathan Edwards generally recognized as the greatest evangelist in American history? From the divinity school of what was then a Christian college, and he afterwards became president of a Christian college which turned out many other evangelists among whom was his son, Jonathan Edwards the younger. Whence came the greatest missionary that ever left our American shores to carry the gospel of life and hope to those who sat in darkness and shadow of death on the other side of the planet, Adoniram Judson? He was the product of a Christian college, Brown University. The first missionary-evangelist ever sent by a mission board into the young republic of Texas was James Huckins, another product of Brown University. Another missionary-evangelist to come to Texas was William Tryon, a product of Mercer University, and he came to Texas to join efforts with R. E. B. Baylor in establishing the two Bayers. And from these two Bayers came the first two missionaries to sail from our Dixie shores to carry the gospel torch to benighted and priest-ridden South America, Dr. and Mrs. W. B. Bagby.

We must look to Christian colleges, not only to turn out preachers, evangelists, and missionaries, but to turn out Christian statesmen, whether preachers or laymen, to set up the framework of the kingdom and to fortify and to perpetuate it:

"Men with empires in their purpose, And new eras in their brains."

Let us hark back several centuries, probing deeper into the history of education. It is a noteworthy fact that at the close of the third and beginning of the fourth century of the Christian era the then known world was more nearly evangelized than the world of today. In fact, the Christian religion had been practically accepted as the universal faith. Constantine had professed Christianity and submitted to baptism. Christianity had been made the state religion of Rome by imperial edict. Then why did the world slip away from Christianity? The answer is not far to find. Our spiritual leaders of that day came from pagan universities. Many of them were mighty preachers of the word, but practically all of them had perverted ideas about how to organize the early churches.

They proceeded to organize early Christianity after the pattern of the Roman Empire. Rome and her Caesar, the church must have her pope; Rome was governed by a political hierarchy so the church must

be ruled by an ecclesiastical hierarchy. In other words, early Christianity was cast in a Roman mold, and for 16 centuries we have been in a death grapple in an effort to deliver Christianity from the thrall of Romanism. Suppose there had been Christian colleges in those days and from those schools had come a spiritual leadership who would have organized early Christianity after the pattern of the simple New Testament churches. The history of Christendom would have been quite a different story. It is possible that the Dark Ages would never have swooped down upon our planet and the second coming of the Messiah might have been hastened by centuries. Let the Christianity of our day be warned by the example and the tragedy of those early centuries.

A well established, well equipped, and faithfully supported system of Christian education is the only means by which to provide the evangelistic manpower to fight a winning warfare against that which is non-Christian, un-Christian, and anti-Christian all about us.

"Fear not the skeptic's puny hands, While near the school the church spire stands; Fear not the blinded bigot's rule, While near the church spire stands the school."

But how are we Baptists responding to this cause of Christian education? Let us see: out of every 10,000 Presbyterians in the South, 384 are in Presbyterian colleges; out of every 10,000 Methodists in the South, 140 are in Methodist colleges; out of every 10,000 Baptists in the South, 85 are in Baptist colleges.

And what about the attitude of our Baptist preachers, pastors, and evangelists, who received their education in these same Christian colleges? Are they recruiting officers for our Christian colleges? Are they watchmen on the towers of our Baptist Zion? Do they put forth the efforts that should characterize their gratitude for past benefits and prove their vision of the kingdom by zealous and sustained effort to turn their constituents, the boys and girls from our Baptist homes, to these Christian colleges where they will receive the highest type of education and the right purposes and ideals for living? If our Baptist ministers everywhere would give their unremitting support to these institutions, we would turn the tide in favor of Christian education in less than a decade.

The Long Look
The evangelist and the missionary

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Athlete's Foot, Ringworm, Eczema, Tetter, Itch and all similar skin troubles instantly eased with first treatment of Tetterine or money back.

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are about one and the same. Every missionary must be an evangelist if he succeeds and every evangelist must have the heart passion of the missionary if he is to win the lost. The twain are one. I know no better way to close this address than with the slightly modified words of Augustus H. Strong: "What are Churches for but to make missionaries; what are schools for but to train them! what is money for but to send them; what is commerce for but to carry them? What is human life for but to be dedicated to the cause of Christian evangelism that Christ shall be enthroned in the hearts of humankind everywhere and evermore?"

Dr. John R. Mott, world traveler and renowned Christian statesman, has recently said, "The world situation is unprecedented in opportunity, in urgency and in danger and we are heading for the most serious period in world history." Lloyd George said at the close of the World War, "It is Christ or chaos." I wonder if we are not today standing at the apex of history, at the watershed of time.

"We are living, we are dwelling, In a grand and awful time; In an age, on ages telling, To be living is sublime.

"O, let all the soul within you For the truth's sake go abroad; Strike, let every nerve and sinew Tell on ages, tell for God."

BR

Hard-looking Tramp (to passing motorist)—Hi, Mister, I'm going your way.

Passing Motorist—So I see, but I'll get there before you do.

DO YOU FEEL SO NERVOUS THAT YOU WANT TO SCREAM?

Are you tired and cross? Ready to cry at the least provocation?



Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

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says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

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VEGETABLE COMPOUND

Christ Must Go Forward

Under the victorious banner, "CHRIST MUST GO FORWARD," scarred by battles of last summer's student program, walked nine happy young people this week, thrilled with the blessed privilege of witnessing for Christ in the initial student revival of the summer, here in Philadelphia. The old banner which looked down on many pentecostal scenes last summer, witnessed new victories for Christ this week, as every day young people made decisions to follow Him.

Not a young person in the group claims a single bit of any success; their only claim being a deep love for Jesus, and a desire to carry Him forward to every other young person.

The keynote of the meeting was prayer. From the early morning watch, with thirty or forty pairs of prayer mates meeting down by the lake side at the beginning of each day, to the Campfire Friendship Circle after services at night, prayers have been constantly going on. We would not dare try to carry Christ forward to hungry, sin-weary young people without constantly keeping in contact with His power.

This week is not a typical one for the group. Here nine young people have met to work out a definite program for the summer, sending out from here two groups of about five each, to various towns over the state, in order that Christ shall go forward to the greatest number of people possible.

Among the group this week were Hugh Brimm, Memphis, Tenn., last summer's leader and preacher, who has thrilled the hearts of us as he has spoken in challenges to youth about our glorious heritages of having a story to tell to the nation; Paul Stevens, of Clinton, Miss., also a veteran of last summer, who, with a new sincerity and unity of purpose to serve Christ, has led us in a marvelous recreational program, with some of the best planned socials seen by Philadelphians; Jimmie Canady, a Junior at Carson and Newman College, and leader of student work in Alabama, has worked this week with conferences for boys. His quiet wit and consecration have added much to our group. Carl Bates, of Liberty, with his great personality and deep consecration has been a power in leading singing and personal contacts; Sweetie Lenz, Greenville, in her own original way has led us down by the lakeside in the city park in Morning Watch. Not a person who has watched God before His day, from the vantage point of that park, and in those services with the theme "Lift up thine eyes young people" can go his indifferent way again. CHRIST MUST GO FORWARD through changed lives.

Dot McCool, Louisville, has waked up a group of girls here as to their "Heritage of Womanhood," challenging them with her own beautiful consecrated life, in discussing problems facing girls today.

Roma Fay Vinson's powerful prayer life has led the group in a deep spiritual life, in addition to her helping with conferences and devotionals. Lois Brimm, working in personal contacts and devotionals, is an inspiration to us all by her complete dependence on Christ for strength. Ruby Peebles has led the campfire circles, carrying out the theme "I would be true."

Follow me in a typical day spent by the group and participants here in Philadelphia. Alarm clocks arouse about sixty or seventy people around 5:45 A. M. in order to start Morning Watch down at the pond at 6:15. Sweetie has us bow our heads as we sing reverently such songs as "Sweet Hour of Prayer" and "Take Time To Be Holy," as we listen to the strains of a violin from a summer house on the lake. We then separate in prayer groups of two, for a period of ten minutes, after which we re-assemble to hear a devotional by one of the group on the theme "Lift up thine eyes" having each day a new challenge from some young people in the Bible who lifted up his eyes. We leave soon after seven for our homes, breakfast and preparation for the nine o'clock preaching service at the church.

The informality and sweetness of this hour means much to us, as Hugh has talked simply and prayerfully about victorious living. We go directly from this service into boys' and girls' conferences, discussing separately youth's problems. From eleven to twelve is reserved by the group for discussion of our own problems and for prayer. The afternoons are spent alternately in visiting, making personal contacts and socials. The night preaching hour finds a large appreciative audience joining as a fine song service, led by Carl, special music, personal testimony as to a definite thing Christ has done for him, is given by a member of the group; then a sermon by the student preacher. The program of the day ends as it has begun, with prayer, out on the lawn of the church where about 200 people join hands around a campfire and offer prayers to God in dedication of lives to Him. As our hands are clasped together, and all our hands in His, the bugler plays taps—and our day is done.

Some high-lights of the meeting have been: Carl's testimony on how Christ has taken a weak, sinful life and transformed it into the radiant, attractive one we saw on Thursday night, as he stood before us: Hugh's sermon dedicated to Girl Reserves, where many stands for Christ were taken; Dot's conference where all the girls came out hushed and thoughtful as decisions were made; Lois' Morning Watch talk about how Saul of Tarsus lifted up his eyes and became Paul a great missionary; Paul's socials which were so active and fine that even the writer forgot her dignity and age and had a good time; the all night prayer meeting with a constant

chain of prayers from 9:30 to 6:30 in the morning; Hugh's message on Sunday, "Fools For Christ's Sake."

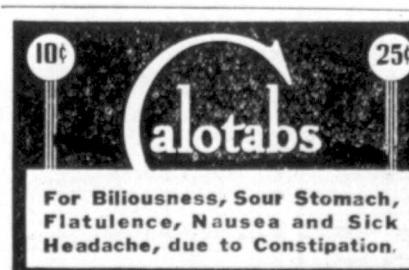
Sunday was a busy day for the group, after the morning service the group went out to Dixon, a church that Scotch pastored on Sunday afternoons. There they gave another testimony service like the very impressive one of Saturday night—testimonies as to the power of prayer and the supreme joy and genuine happiness of the Christ life. In the Sunday evening service, the last of the meeting, a very simple appeal was given for consecration and dedication of life to the Master's service. One by one they came, boys and girls, young manhood and young womanhood, accepting the challenge to carry the banner of Jesus Christ forward, daring to share Him with a waiting needy world. The earnestness of their purpose could be seen in their tear filled eyes, and the glorious radiance of their smile. Philadelphia is going to be a better place, its ideals and standards for life are going to be lifted because these young people are daring to say CHRIST MUST GO FORWARD through our lives. Early Monday morning by the old lakeside where, during the week such glorious experiences with the Master were had, another appeal was made—everyone of the forty or fifty in that service stood to say that they could be counted on to live for the Christ.

Now as you are reading these lines, two weeks have passed since the last service of the meeting, the revival is only beginning however, for those young people are not only continuing the early morning tryst at the pond, but they are helping in Vacation Bible schools, a prayer meeting has been organized out in Mill Town, they are planning to go out to other churches around Philadelphia and organize B. Y. P. U.'s where there are no such organizations, and encourage others to go deeper with their work, the pastor has given the young people charge of the first fifteen minutes of the Wednesday night prayer service. All this as a result of a few who have been willing to give a bit of their time and talent back to the ONE through whom we are more than conquerors.

As has been said before, prayer is the keynote of the meeting. Mississippi Baptists CAN support this great movement. The group is made up of ordinary young people who claim one thing—a deep love for Christ and an unshakable loyalty to Him, their one desire being that all youth shall say "All Hail the Power of Jesus' Name, Let Young People Prostrate Fall." CHRIST MUST GO FORWARD.

—Ruby Peebles.

BR
Lowrey Haynie, son of Pastor W. R. Haynie of Durant, would be glad to be used as singer in revival meetings in July and August.



SECOND CHURCH, TUPELO

—o—
Brother H. G. West, pastor of Second Baptist Church, has just closed one of the most successful meetings this church has ever known.

Brother Leo Green did the preaching and the presence and power of the Holy Spirit was certainly with him. The efficient and spiritual leadership of brother Green along with his consecrated personality have been used of God to do great work in this meeting. We do not know of a more active Christian, one more energetic, intelligent, consecrated and bent on serving his Master than this young man.

Mr. Clarence Stephens had charge of the music and made a great contribution with his fine spirit and able leadership.

There were nine additions to the church. This work will live on especially in the hearts of the young people who gave themselves anew to the Lord.

This meeting was closed with the beautiful baptizing at United States Fish Hatchery by brother West.

BR

IN SOUTH LOUISIANA

—o—

We are here. There are four of us together at Grosse Tete at the present. John Allen Wade, a next year's senior of Mississippi College, a boy, Reuben Odom, from the Baptist Orphanage in Jackson, our host, Lawrence Thibodeaux, and myself.

Immediately upon our arrival here we began working, somewhat like Trojans, and we are now in the midst of a tent meeting here at Grosse Tete. Brother John Allen Wade is leading the song services, Reuben is distributing tracts and Gospels, I am preaching, and brother Thibodeaux is keeping us all in time. We had about 60 present Monday night.

We went to Thibodeaux, a town of four or five thousand people, on the week-end. Saturday night Bro. Thibodeaux, three little girls, and I went over to a little French village, Chon Pique, and brother Thibodeaux preached in French. After he finished I asked him what he had preached about, because all I know in French is, "Je ne comprendre par le Francis," which means, "I do not understand French."

Sunday night I preached to 15 people in Thibodeaux at the Episcopal Church. The Baptists are not strong enough to have a meeting place.

Pray for us please. We need your prayers.

Cecil Roberson

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

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CAPUDINE

TYLERTOWN

—o—

We closed our meeting here last Sunday night with Dr. B. Locke Davis doing the preaching and William Lowrey Cooper of Montgomery, music director. His wife, Kittie, was with him and assisted him and us greatly in singing.

We had never heard Dr. Davis preach, so, were anxious to hear him and we were delighted with his Bible expositions. He is a fine preacher, man and Christian gentleman. Great crowds came at each service, larger than they have been in a long time except at a certain funeral. Dr. Davis had to return home twice for funerals and I had two or more during the meeting.

William Lowrey had a large choir, both juniors and seniors, and the congregation, and the singing was never better. William Lowrey and his wife did some most effective duet singing.

The week before the meeting our daughter, Mary Lee, was graduated from Woman's College on Monday night and on Thursday was operated upon in Hattiesburg in the Methodist Hospital and we brought her home ten days later or during the meeting and she is now doing well and hope may soon be herself again.

On Sunday night next we are to baptize 11 men, women, and young folks and others as we hope as a result of the meeting.

Our B. T. U. Convention of this district has just closed here and it was one of the best this writer ever attended. Brother Wilds had his own daughter who is a magnificent speaker and worker and the Japanese woman whose name you may spell if you can, and brother Forman of Brazil and Chester Quarles, our new son-in-law of Alabama, and they all must have been at their best for they left us a great and rich blessing.

May all readers of this note covenant with me to pray for and with each other for God's blessing upon us in the meetings and work of the summer. I am to be with brother Bowman, brother Gunn, brother Quin, and brother Glover and all of these churches are near Tylertown.

In August the third Sunday and week following our meeting is to be with our afternoon church of over four hundred members, Silver Creek in Pike County and brother Horton of Magnolia is to preach for us.

Yours in Christ,
W. R. Cooper

—BR—

Walter Lippman said in a recent Commercial Appeal, speaking of the approaching Democratic National Convention: "If the president's recent speeches anticipate correctly the line of policy which he intends to adopt, it would be no exaggeration to say that the convention is about to ratify the organization of a new party under an old name. The details of the program may be vague, the implications may be muffled, but that the direction is new and decisive, that he has turned his back upon the beliefs of his Democratic predecessors, is clear enough."

WE BELIEVE
R. Q. Leavell in Christian Index

—o—

We recognize that there are five outstanding and virtually distinctive principles for which true Baptists contend and to which they subscribe in their remotest application. (1) We believe in religious liberty, — complete separation of church and state,—the inalienable right of the individual to worship God or not to worship God according to the dictates of his conscience. (2) We believe in the Bible as the sole rule of faith and practice, — our only creed,—vouchsafing to the individual the inalienable right of reading and interpreting the Bible for himself, as he is led by the Holy Spirit. (3) We believe in the priesthood of the believer,—the inalienable right of the individual to approach God for himself, without human priest, proxy or sponsorship. (4) We believe in the equality of believers,—the inalienable right of the individual to a place in the brotherhood equal in voice and authority with all others. (5) We believe in the independence of the local church,—the inalienable right of any local body of believers to determine their worship and practice without over-lordship, coercion or dictation from any outside ecclesiastical board, body or organization.

CHRIST ON THE MOUNT

—o—

He hungered—not for bread;
He thirsted—not for drink:
His soul in anguish bled
To lead the hosts to think.

For happiness they yearned
In hungry hearts and cold,
But naught thereof had learned—
They sought alone to hold.

He taught His chosen men,
Who on His name believed,
His hidden wealth to win
By giving that received.

His gifts of wealth untold—
Imparted free to all:
But duties there unfold,
And each to other call.

To seek the kingdom true,
The things of earth forsake:
Content with riches few,
In Christ His toils partake.

We will His words obey—
Foundations strong we lay—
In faith with Him to stay
Throughout the fleeting day.

The winds of strife may blow,
And floods the feeble sweep;
But strong and tall we grow
If Jesus' words we keep.

—Mark Lowry
Wesson, Miss.

—BR—

S. S. ATTENDANCE JUNE 21

—o—

Jackson, First Church	635
Jackson, Calvary Church	703
Jackson, Grif. Mem. Church	500
Jackson, Davis Mem. Church	275
Jackson, Parkway Church	250
Jackson, Northside Church	84
Springfield Baptist Church	167
Springfield Baptist Church	90

(6-14-36)

RIDGECREST! S. S. WORKERS!

—o—

Inquiries are coming in for a place in the bus to Ridgecrest Sunday School Week, July 19-25th in answer to notice in last week's Record. This bus and driver are there now with Y. W. A. girls. About \$6.00 round-trip fare. Get training, inspiration, and a vacation in the best possible way. It will be of highest value to you and your Sunday school. Every Sunday school should have delegates there. Leave Clinton July 17th. Hurry your requests in.

—W. E. Price, Jr., Asso. Supt.,
Clinton.

—BR—

TWO RECENT MEETINGS

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The first of these two revival meetings was with the Fifth Avenue Church, Hattiesburg, Miss. Brother A. S. Johnson, the pastor, preached throughout the meeting. He preached the Gospel with simplicity and clearness. The members of this good church did a great deal of praying and personal work. The Lord has a splendid group of consecrated workers here. The group prayer meetings were well attended. Great victories were won and a goodly number was added to the church. It was a real joy to me to work with this good church and their pastor, a college mate and dear friend of mine.

The other meeting was with the First Church, Meridian, Miss. Here Dr. J. W. Phillips of Mobile, Ala., was the evangelist. Dr. Phillips brought some marvelous messages from the Word of Truth. His morning messages were based on the general theme "The Gospel in the Book of Psalms." What a feast of good things we had! Several were brought to faith in Christ and into the church, and the Christians to "Higher Ground." I greatly enjoyed leading the singing in this meeting and the fellowship with Drs. Phillips and Bass. After this meeting closed I assisted Dr. Bryan Simmons at the South Side Church for three days.

May the Lord richly bless these good churches and their good pastors.

Joe Canzoneri
Jackson, Miss.

—BR—

CENTER TERRACE BAPTIST CHURCH, CANTON, MISS.

—o—

We have just closed a splendid revival in our church. We began the first Sunday in June, running through the second Sunday. We had as our help Dr. Vernon H. Cowser of Los Angeles, Cal. Many will remember him as a Mississippian. As a young man he was pastor for a short while at Canton First Church. Then at Natchez for 6 years. He has had broad experience, having preached all over the United States, Canada and in England. He is a man of the most general information it has ever been my privilege to be with. He is a most consecrated minister of the gospel. Our church has received a great uplift through his able ministry. We received for baptism 10 and by letter and statement 12. He was with us one Sunday in May when we received 8 members, mak-

ing a total of 30 as a result of his ministry with us.

He will be in Mississippi through July and August. I wish to commend him most heartily to any church that may wish a real preacher for a revival meeting. He can be reached at Goodman, Miss.

We have received since becoming pastor, 20 months ago, 128 members, more than double our membership.

—M. J. Derrick.

—BR—

B. T. U. ATTENDANCE JUNE 21

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Jackson, First Church	117
Jackson, Northside Church	42
Springfield Baptist Church	68
Springfield Baptist Church	47
Deemer Baptist Church	65

—BR—

W. M. U. PAGE

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(Continued from page 8)
Miss Mary Caver, Missionary to Africa; Miss Nannie David, former missionary to Africa; Mrs. M. L. Jenkins, New Orleans; Mrs. Ned Rice, State W. M. U. President; Miss Frances Traylor, State Corresponding Secretary; Edwina Robinson, Young People's Secretary.

—BR—

How Nice

Lady (after tramp finished eating)—"It's merely a suggestion. The wood-pile is in the back yard."

Tramp—"You don't say. What a splendid place for a wood-pile." — Mangold Beacon.

"Do this.."



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